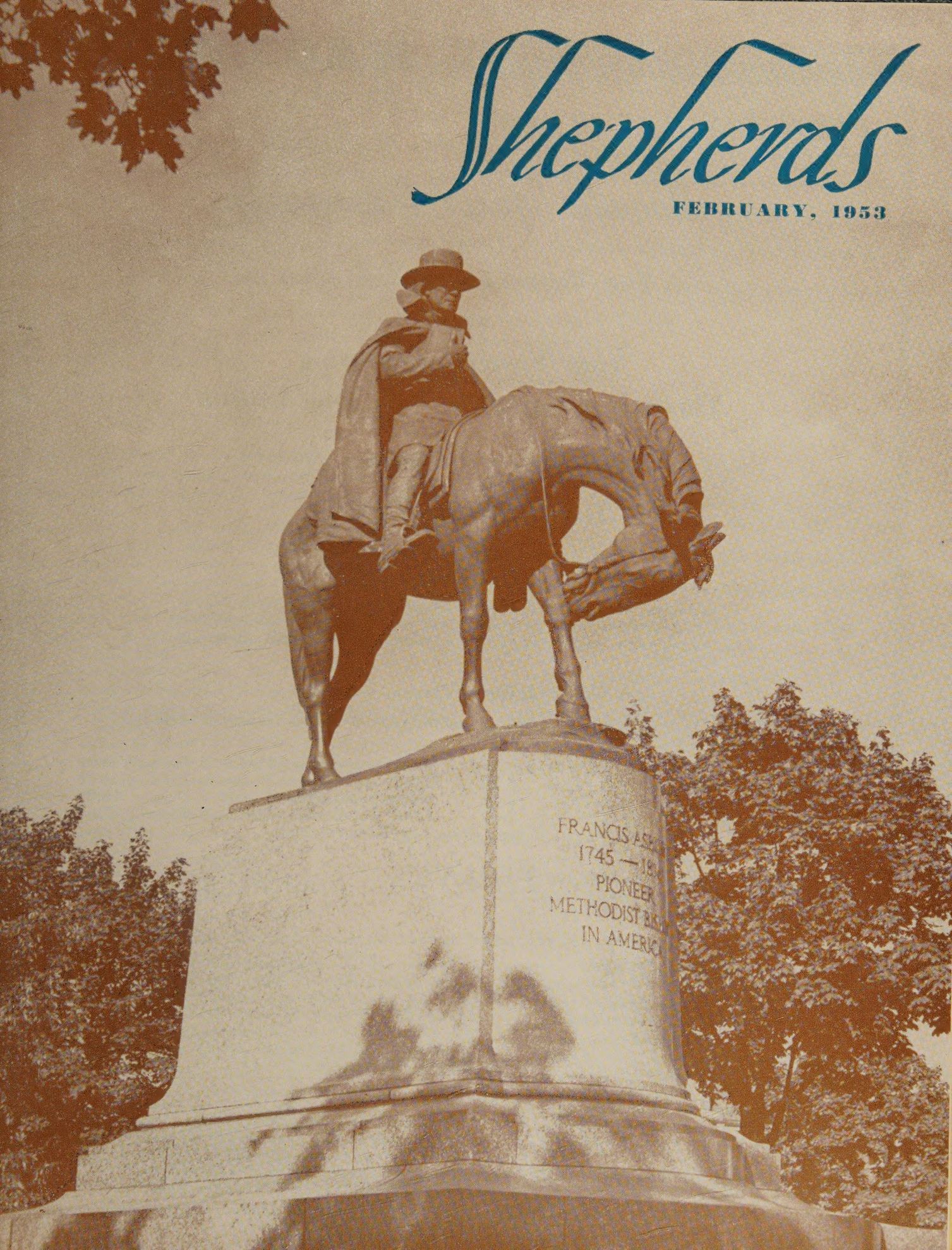
Shepherds

FEBRUARY, 1953



From January 18 to 25

Locate Your Prospects

For Your Lenten Visitation
and
Your Easter Ingathering
Through a Complete Religious Census

Order Your Materials Now

The Religious Census

by Eugene E. Golay

10¢ each; 7 copies for 50¢

A practical, descriptive booklet outlining the most effective ways of taking your census. For pastors and members of the Commission on Membership and Evangelism. A *must* for successful planning.

The Religious Census Packet

Each Packet contains sufficient materials to conduct the Religious Census in each size community listed below.

500 population—Packet 1 Price,	$ 2.50	2,000 population—Packet 5 Price,	$ 9.00
750 population—Packet 2 Price,	3.75	2,500 population—Packet 6 Price,	11.00
1,000 population—Packet 3 Price,	5.00	3,000 population—Packet 7 Price,	13.00
1,500 population—Packet 4 Price,	7.00	4,000 population—Packet 8 Price,	17.00

5,000 population—Packet 9 Price, $21.00

1908 Grand Avenue ***TIDINGS*** ***Nashville 5, Tennessee***

SHEPHERDS

For Commission on Membership
and Evangelism in the Local Church

February, 1953

Vol. 7—No. 5

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
John G. Walton, *Director of Promotion*
D. E. Jackson, *Business Manager*

TIDINGS, 1908 Grand Avenue
Nashville 5, Tennessee

Chairmen of the Commissions on Membership and Evangelism in local churches, whose names and addresses are available, receive *Shepherds* each month free of charge. Pastors, District Superintendents, and District and Conference Secretaries of Evangelism are requested to report these names and addresses, giving the name of the church, charge, District, and Conference.

Total circulation this issue, 55,000

Individuals may subscribe at the rate of $1.50 per year. Churches may furnish *Shepherds* to the members of their Commissions on Membership and Evangelism at the rate of $1.00 per person, for 10 or more persons.

Copyright, Tidings, Nashville, Tenn., 1953

Cover picture: Photo by Louis C. Williams

ORDER FORM

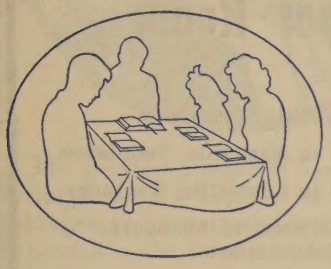
mail to THE UPPER ROOM, 1908 Grand Ave., Nashville 5, Tenn.

SEND TO _____

ADDRESS _____

_____

Date _____ Amount Enclosed $_____ Charge to My Account _____



_____ *copies* THE UPPER ROOM, January-February pocket edition, 5¢ each in lots of 10 or more to one address.

_____ *copies* THE UPPER ROOM, January-February regular edition, 5¢ each in lots of 10 or more to one address.

_____ *envelopes* for remailing above, 1¢ each in lots of 10 or more.

☐ Make this a standing order, same number each issue.

☐ Send information about the Parish Cultivation Plan.

☐ Stencil insets for mimeographed bulletins. Free.

☐ Mats free for printing.

☐ Folding display box for THE UPPER ROOM (free).

☐ Posters about Daily Devotions (free).

_____ *copies* Prayer Time—suggested devotions for families with young children. 35¢; 3 copies, $1.00

_____ *copies* Selections from the Journal of Francis Asbury, 10¢; 12 for $1.00

_____ *copies* Your Problem Is You, 35¢, 3 copies $1.00

_____ *copies* Making God Real, 10¢, 12 for $1.00

_____ Binders for The Upper Room, with subscription, $2.00

_____ Binder for The Upper Room, without subscription, $1.60

_____ Cover Case for The Upper Room, $1.00

_____ *copies* The Upper Room Chapel, $1.00

_____ *sets.* The Cushman Trilogy (Three Pocket Books in Gift Box), $1.00.

_____ *copies* Children's Prayers, 35¢, 3 copies $1.00.

_____ *copies* A Pocket Prayer Book, de luxe edition, 50¢.

_____ *copies* A Pocket Prayer Book, regular edition, 35¢, 3 copies $1.00.

_____ *copies* The Pocket Book of Power, 35¢, 3 copies $1.00.

_____ *copies* The Pocket Book of Faith, 35¢, 3 copies $1.00.

_____ *copies* Family Altar Certificate, 5¢ each in lots of 10 or more.

_____ *copies* Family Altar Sunday Bulletins, $1.00 per 100.

_____ *copies* Commitment Cards, in duplicate, 75¢ per 100.

Prayer Series

_____ *sets.* One each of these six booklets, 50¢

_____ *copies* Is Prayer Intelligent?

_____ *copies* What Does Prayer Accomplish?

_____ *copies* How Does God Guide Us?

_____ *copies* How to Find Prayer More Meaningful.

_____ *copies* The Master's Guide to Prayer.

_____ *copies* Pray for Others.

Single copy, 10¢. 12 copies, $1.00. 100 copies, 6¢ each.

Comfort Series

_____ *sets.* One each of these four booklets, 50¢.

_____ *copies* When Sorrow Comes.

_____ *copies* Comfort Ye My People.

_____ *copies* The Christian and His Sorrows.

_____ *copies* When Disappointment Comes.

_____ *copies* The Mystery of Pain.

_____ *copies* Overcoming Discouragement.

_____ Single copies 10¢; 12 copies $1.00, 100 or more, 6¢ each.

_____ Literature Rack—Large, $15.00.

_____ Literature Rack—Small, $5.00.

_____ *copies* Laws of the Spiritual Life, 35¢; 3 copies, $1.00.

_____ *copies* Christian Nurture in the Home, 25¢; 12 copies $2.50.

_____ *copies* How to Conduct Family Worship at the Table, 15¢; 8 copies, $1.00.

_____ *copies* Great Moments in the Life of Christ, 15¢; 8 copies, $1.00.

_____ *copies* Emergency Rations. 10¢; 12 copies, $1.00.

Bible Series

_____ *sets.* One each of these six booklets, 50¢.

_____ *copies* The Spiritual Message of Acts.

_____ *copies* The Spiritual Message of Hebrews.

_____ *copies* The Spiritual Message of First Corinthians.

_____ *copies* Readings in the Gospel of John.

Single copy, 15¢. 8 copies $1.00.

Family Series

_____ *copies* The Marks of a Christian Home.

_____ *copies* A Dwelling Place for God.

_____ *copies* The Family Altar.

_____ *copies* Family Devotions.

_____ *copies* Parents Do Teach Children.

Single copy, 10¢. 12 copies, $1.00. 100 copies, 6¢ each.

Devotional Classics

_____ *sets.* One each of these 11 booklets in box, $1.00

_____ *copies* The Practice of the Presence of God.

_____ *copies* Luther's Table-Talk.

_____ *copies* The Imitation of Christ.

_____ *copies* Selections from Augustine.

_____ *copies* Selections from the Journal of George Fox.

_____ *copies* Selections from the Writings of John Bunyan.

_____ *copies* A Serious Call to a Devout and Holy Life.

_____ *copies* Writings of Soren Kierkegaard.

_____ *copies* Writings of St. Francis of Assisi.

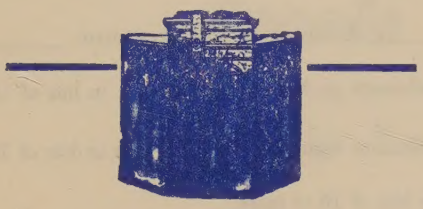
_____ *copies* Selections from Journal of Francis Asbury.

_____ *copies* Letters of John Wesley.

_____ Single copy, 10¢. 12 copies, $1.00. 100 copies, 6¢ each.

The Upper Room Pulpit

J. MANNING POTTS, Editor



February Sermons

Life's Alternatives

C. O. BASINGER — First Congregational Church, Port Washington, Wis.

God Helps the Faithful

R. EDWARD DOWDY — The First Baptist Church, New Brunswick, N. J.

One Step at a Time

RUSSELL S. HUTCHISON — First United Presbyterian Church of Wilkinsburg, Pittsburgh, Pa.

Lost and Found

DAN JORGENSEN — Chaplain, U. S. Air Force, Korea

On Being Sure

ARTHUR W. PRESTON — West End Methodist Church, Brisbane, Australia

Ashes and Lilies

W. G. SLADE — Superintendent minister of Masterton Circuit, The Methodist Church of New Zealand, Masterton, N. Z.

Annual Subscription in the United States and Canada, $1.50; Foreign, $2.00

The Upper Room Pulpit

1908 Grand Ave. Nashville 5, Tenn.

THE WORLD IS OUR PARISH

An Ecumenical Movement on the Grass Roots Level Through the 20 Editions of The Upper Room

ENGLISH, published in Nashville, Tennessee.

ENGLISH Pocket, published in Nashville, Tennessee.

ENGLISH Braille, published in Louisville, Kentucky.

ENGLISH (Australian), published in Melbourne by the Methodist Church of Australasia.

ENGLISH (India), published in Lucknow, India, by the Methodist Church.

ARABIC, published in Beyrouth, Lebanon, by the Christian Endeavor Union.

GREEK, published in Athens by the American Committee for the Evangelization of the Greeks.

SWEDISH, published in Stockholm by the Methodist Church of Sweden.

NORWEGIAN, published in Oslo by the Methodist Church.

ARMENIAN, published in Beyrouth, Lebanon, by the Christian Endeavor Union.

HINDI, published in Lucknow, India, by the Methodist Church.

ILOCANO, published by the Methodist Church in Manila, Philippines.

ITALIAN, published in Rome, Italy, by the Methodist Church of England.

JAPANESE, published in Tokyo by the United Church of Christ in Japan.

KOREAN, published in Pusan, Korea, by the Methodist Church.

PORTUGUESE, published in Sao Paulo, Brazil, by the Methodist Church.

SPANISH, published in Nashville, Tennessee.

TAGALOG, published in Manila, Philippines, by the Methodist Church.

TELUGU, published in Secunderabad, India, by the Hyderabad Christian Council and the Andra Christian Council.

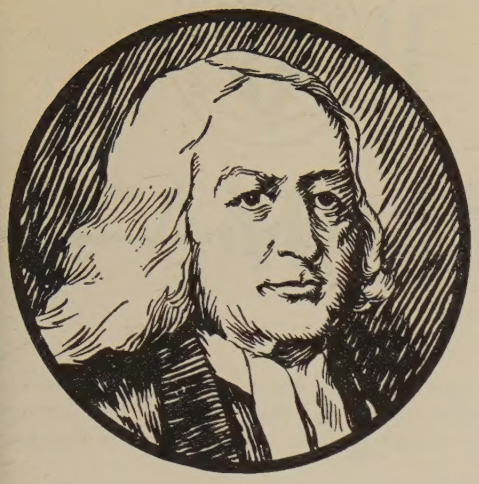
PERSIAN URDU, published in Lahore, Pakistan, by the Western Pakistan Christian Council.

The Upper Room

J. MANNING POTTS, Editor

1908 Grand Avenue — Nashville 5, Tennessee

THE WORLD IS OUR PARISH



A Festival of Faith

In Every Methodist Church

---January to Easter---

The greatest hunger of our day is the hunger for a transforming faith. Wherever we turn, we find men and women asking searching questions regarding the meaning and nature of life, the resources for spiritual strength, the fact of salvation, and the hope for a better world to come. Never have people's hearts been so well prepared for, or so keenly receptive to, the Word that provides light and life. Never have they been so eager to grasp the handles of Divine Power. Never have pastors and churches possessed a more vital opportunity to build up the faith of those who would follow in the Master's train.

During the opening weeks of 1953, every Methodist church should seize upon this opportunity by sharing in the Festival of Faith. What would be more helpful than a planned emphasis on the fundamental truths of Christianity, a series of sermons on great Christian doctrines, on "What Methodists Believe"? The Bible says: "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you . . ." The careful and prayerful use of the 14 Sundays between New Year's and Easter will help every member and constituent to become so rooted and grounded in the faith of Jesus Christ that he will be prepared to bear effective witness wherever he goes and to whomever he goes.

Great Themes for Great Preaching

Toward this end, every Methodist pastor should plan his pulpit work around the great themes so clearly expounded in the Episcopal Address and available from TIDINGS in an attractive brochure entitled "What Methodists Believe." Such a spiritually uplifting series of services would then be observed acording to the following recommended schedule in the station church:

Sunday, January	4	Communion Covenant Sunday
Sunday, January	11	"We Believe in God"
Sunday, January	18	"We Believe in Christ"
Sunday, January	25	"We Believe in the Holy Spirit"
Sunday, February	1	"We Believe in the Bible"
Sunday, February	8	"We Believe in Man"
Sunday, February	15	"We Believe in Salvation from Sin"
Sunday, February	22	Day of Dedication, using materials furnished by the Commission on Promotion and Cultivation
Sunday, March	1	"We Believe in Christian Experience"
Sunday, March	8	"We Believe in Christian Perfection"
Sunday, March	15	"We Believe in the Church"
Sunday, March	22	"We Believe in the Kingdom of God"
Sunday, March	29	"We Believe in Divine Judgment"
Sunday, April	5	"We Believe in Eternal Life"

Circuit Churches

Circuit churches, by careful planning, can work out various adaptations of this schedule. Numerous possibilities exist, and pastors and local church Commissions on Membership and Evangelism will devise plans peculiarly effective in their immediate situations. To stimulate individual thinking at this point, as well as to suggest some practical approaches to the program, we list here a few ways in which circuit churches can participate in the Festival of Faith.

1. Let a circuit church have a preaching service every Sunday, with choice laymen being selected to bring the messages when the pastor is absent.
2. When circuit churches are sufficiently close to each other, let the members of one church visit the other on its preaching Sunday.
3. Let circuit churches work out an arrangement for union services during the period of the Festival of Faith.
4. Let the pastor preach on two or more of these subjects on the Sundays that he preaches in a circuit church.
5. Hold "special Festival of Faith services" for a week, using these great subjects.
6. Extend the time for the Festival of Faith. Let it run from January to Pentecost (May 24) or whatever length of time is necessary.

These themes are ageless and dateless and offer opportunity for great doctrinal preaching and for edification of the people.

All Methodist Churches

Every Methodist church should consider the great values that will come from the Festival of Faith and make whatever local plans are necessary. Newspaper announcements and every media for advertising should be used. Let it not be done half-heartedly, but let it be entered into vigorously and with enthusiasm.

Inspiring materials for use in your Festival of Faith are available from TIDINGS. Write today for the free, descriptive folder on the Methodist World Mission of Evangelism, *Essential Materials for Local Churches to Use in Sharing the World-Wide Mission of Evangelism.* This folder may be obtained from TIDINGS, 1908 Grand Avenue, Nashville 5, Tennessee.

EVANGELISTIC OPPORTUNITIES

by Edgar H. Nease

Executive Secretary

Southeastern Jurisdictional Council

JANUARY THROUGH EASTER

The Commission on Membership and Evangelism in each local church should be well organized for the evangelistic opportunities or needs both of that church and of its community. At least one night each week during January should be devoted to the spiritual preparation of the Commission members for the duties and responsibilities immediately ahead. The pastor should make these duties clear and challenging to the members of the Commission.

Preparation of Commission Members

The members of the Commission must know their duties and be enthusiastically committed to all the following phases of evangelism:

1. To reach as many people as possible in every way possible with the gospel of Jesus Christ
2. To win as many as can be reached for Christ and His Church
3. To deepen the spiritual life not only of those who are won but also of those who are already members of the church
4. To strengthen the church in Christian fellowship and action.

The Commission and the pastor should plan the total program of evangelism for the whole year. This planning should include a thorough and up-to-date survey. Nothing discourages laymen more than to call at homes and find that the prospect cards are out of date.

The entire membership of the Commission must be spiritually prepared, not only for its own specific work, but also for the task of leading the church in programs and plans for evangelism.

Officers and teachers of the church school should be trained for their evangelistic opportunities during this period, and members of the Fishermen's Club should be instructed in Visitation Evangelism. The Commission on Membership and Evangelism should enlist all the members of the church in promoting adequate publicity, in the formation of prayer groups, and in securing attendance at evangelistic services. Plans for both the public services and the prayer groups should be definite and thorough.

The Period of Practicing Evangelism

The month of January, and at least half of February, should be used for preparation. The time remaining through Easter should be devoted to putting into practice the methods for which we have been preparing, so that we may win as many as we possibly can to Jesus Christ. During this period, there should be training classes in the meaning of the Christian life and church membership. In our planning at this point we must remember that it is just as necessary to hold classes for adults and young people as for children.

If there is to be adequate training for young people and adults during this period, there must be at least six training classes before the new members are received in the church on Easter. Classes for adults and youth may be held either on week nights or at the church school hour on Sunday morning.

The pastor should cooperate with and use his church school teachers to help train the children in church membership; but, in addition, he should plan and carry out for the children a pastor's training class in the meaning of the Christian life and church membership. He should not be too busy with other matters to surrender this rich privilege to anyone. He should establish a minimum of six class periods, which might be set for six Saturday mornings from 10:00 to 11:15. The period preceding Palm Sunday is a good time for this. In a community or small town church, where most of the children attend the same school, some weekday afternoon may prove better.

The morning service on Palm Sunday might be planned to center upon the important act of receiving the children into church membership. This must be central if it is to be meaningful for the children. Nothing should be allowed to make it secondary.

The rite of baptism should always be administered at the regular services of the church and should be an evangelistic focal point in the life of both the parents and the church. This is especially true of the baptismal rites administered during Lent. Every pastor should give this service its proper emphasis.

Preaching Evangelism

The first Lenten period was the climax of the earthly life and ministry of our Lord. We, of the evangelical churches, should not surrender Lent to a mere formal observance. In the Christian year this is the one period that lends itself completely to the evangelistic or spiritual appeal of the gospel. For the two weeks preceding Easter—certainly during Holy Week—the pastor should lead his people in spiritual dedication that he might reap a rich spiritual harvest through the use of the pulpit. One of the high services of this series should be the Holy Communion on Maundy Thursday evening, when the children who were received into the church on Palm Sunday should receive the holy sacrament along with their parents.

Because of the emphasis on Visitation Evangelism, it is all the more urgent that we also make full use of these other methods from January through Easter. To do so will deepen the spiritual life of the church, make our lay evangelistic visitors more effective, develop new evangelistic workers, and prepare the church to receive new members as well as to assimilate them effectively into the life and program of the church.

No one method of evangelism can be substituted for any other method. But each method, when effectively used, is a supplement to all the other methods. Let us use all methods to win all men to Christ and His Church.

THE CAMPAIGN IS OPPORTUNE

by Maldwyn Edwards
In *The Methodist Recorder*, London, England

The Conference of 1952 gave no encouragement to the faint-hearted who believe that the time for an evangelistic campaign is not yet. It is true that revival cannot be ordered. But it is false analogy to suggest that because the wind bloweth where it listeth the Holy Spirit of God is likewise capricious. I heard an eminent Free Churchman once speak of a particular devil that goeth not out "save by prayer and fasting." On the basis of a strained exegesis, he pleaded for a wise passivity. But we are called to be co-workers with God; and, while a despot may act according to his own inscrutable will, the Father demands the loving response of His children.

Build Altars

We cannot bring down the fire from heaven, but we can build the altars and collect the wood. If it is the declared purpose of God to bring men to Himself, we are the ready instruments of His will when we seek that goal. It follows that because we are in line with His will we are in the path of His Spirit.

Such a campaign is not only theologically justified; it is also historically opportune. During the six years of war God was speaking to men of a moral seedtime and harvest. The voice was that of the Lover. Yet, at the same time, it was the voice of thunder. For it was a call to repentance and amendment of life. When the war was over we knew that, while now—as ever—we stand under judgment, there was yet vouchsafed to us a further opportunity of knowing the things which belong to peace.

However, men were nervously and spiritually exhausted. In that engulfing weariness, when the heart of Europe was only faintly beating, men were preoccupied with material survival. The call men heard was not how to live well, but how to live. Now that mood is passing, and with it are passing those barren philosophies of disillusionment and despair. The reservoirs of human energy are filling and, to borrow words from the late General Smuts, humanity once more is at the cross-roads. Many will doubtless dissipate their time and energy in the toys which science throws with such prodigality into their laps. But many others have responded to a sterner philosophy, and the sound of those who march under a communist banner can be heard even through the sand in which the ostrich hides its head.

Was it just accidental—or should the word be Providential?—that the World Methodist Conference met in September, 1951? And was it a bright idea, or was it God's idea, that 1953 should mark an advance along the Methodist front throughout the world?

In his book, *The Conduct of Life*, Lewis Mumford declares his belief that men reached and missed a turning point at the end of the second World War; but he believes that another point may now be taken if the significance of human personality, the oneness of the world, the integrity of the family, and the permanence of spiritual values are apprehended and acted upon. These conditions, however, are but the fruit of the vine. They proceed from a Christian philosophy of life, and in their totality cannot otherwise be seized.

An Evangelical Faith

When Methodists proclaim an evangelical faith, they are not offering one more cake to an over-sated customer. They are matched with the hour of man's need, and they speak to his condition. The hunger and the need are there, even if unconfessed and largely unrealized. Who can doubt, therefore, that the time for campaigning is opportune?

How shall we prepare? D. T. Niles has said that, while good men are ready to do anything for God, they are not so ready to let God do anything for them. Our weakness is that we will not allow ourselves to be waited upon by God. Yet the essence of the gospel is that all is of God's grace and must be appropriated by faith. He gives, and we receive.

Undoubtedly, the most important work we can do, both in preparation and action, is the establishment of our lines of communication with God. Prayer lifts us to the plane where we can do God's will. Such prayer must be both private and corporate.

To help Methodists to pray with

special intention, a prayer card might be drawn up either at circuit, District, or Connectional level, to aid and supplement the believer's devotional exercises. To pray daily, knowing that others are using that same prayer, is to increase one's own sense of expectancy and the knowledge of one's infinite resources. [The *Prayer Circles card,* available from TIDINGS, is very helpful in inspiring a prayer movement in the local church.—The Editors]

A second element in preparation is the better appreciation both of the faith delivered to the saints and our own distinctive emphasis. Against a doctrinal background, Methodists need to know why their way to the Kingdom is through a particular gate.

Time might well be spent, so far as we are able in our church activities, in reminding ourselves as to what constitutes a Methodist. We are tired of hearing how well versed communists are in their creed, but we do not commonly realize how such knowledge reinforces their own confidence and impresses those whose mental house is swept but empty. No Church campaign can hope to be effective when its members do not know the structure of their faith.

Doctrine of Assurance

Thirdly, I would specially argue that in this examination of the faith and of our Methodist emphasis we should realize the special importance of the doctrine of assurance. Each revival has laid bare a fresh discovery of truth, and in all great movements of the Spirit that truth has been sung as well as preached. It would be hard to think of any advance to new positions in which there was not an outburst of song. To know the great periods of hymnody, therefore, is to know also some of the great periods of fresh religious thought and progress.

Sometimes the song has done more than the sermon to awaken and convince the outsider. Most certainly, creative thinking in religion has not reached the generality of men by books or discourses but by the apprehension of a simple talk expressed in simple terms. Incidentally, that is true in political ferments. Think of the power released by the incantation in different centuries of lines such as these:

> When Adam delved and Eve span
> Who was then the gentleman?

or "Man was born free and is everywhere in chains," or "Workers of the World Unite. You have nothing to lose but your chains." The marching communist millions have not read Marx's *Das Kapital,* but many of them understand the easy argument of the Communist Manifesto, and all know a few phrases by heart.

We should be stronger in our campaigning, and especially in our sense of oneness, if we had an essential truth upon which we all insisted. If so much be admitted, I can think of nothing better than the doctrine that men can know they are saved. This presupposes that all men can be saved, and it implies that all men can press on to full salvation. In itself, however, it emphasizes a joyous truth. Men can become aware, not only that their sins are forgiven, but also that they have a new status in which they are not servants, but sons.

Ivor Brown recently complained that the word "frustrated" was being overused. The word, however, corresponds to a mood; and it is employed because people have discovered that even a planned society does not magically lift the tedium of the spirit. If there is to be an "assurance" of well-being, it can spring only from inner sources.

Man Is Uncertain

For all his technical achievements, modern man is strangely uncertain of himself and only too conscious that what he has built he may so easily destroy. But give him a purpose for living, set him in a true context, let him know his inheritance, and you can cure his *malaise* of spirit. This is precisely what the Christian gospel can do. Let a man know he is God's child, in God's world, here to do God's will, in the service of God's children, and frustration has gone forever.

A campaign stressing this essential theme in all its variety of expression would speak directly to the mind and conscience of this age. If the references to assurance in Wesley's sermons, Journals, and Letters are relatively few, it was implicit in his teaching. Certainly, it is explicit in his brother's hymns. The note of lyricism runs through our hymnbook. Here, then, is a Methodist *depositum* ready for our use. In the confident declaration of so pertinent and joyous a message we may see our land become again "a nest of singing birds."

A HELPFUL BOOK FOR EVERY LAYMAN

The inspiring story of some Arkansas laymen who have responded to the challenge of our silent pulpits

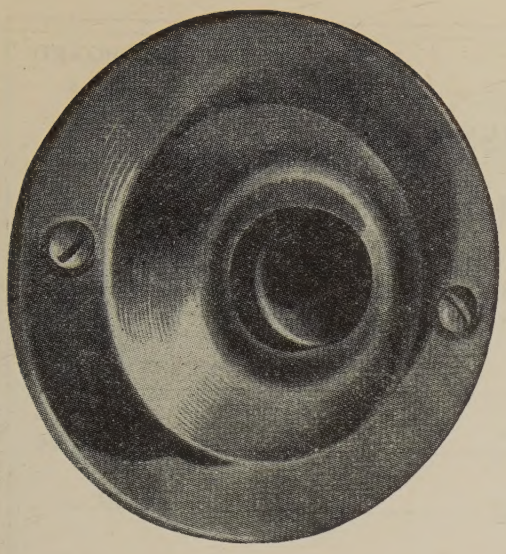
LAY PREACHING IN THE RURAL CHURCH

by Charles A. Stuck

48 pages --- 25c each

Vivid! Experimental! Vital!

TIDINGS, 1908 Grand Ave., Nashville 5, Tenn.



The Local Church Commission on Membership and Evangelism

The first duty of the Commission on Membership and Evangelism is to reach the unreached. To do this, the Commission needs to be fully organized in accordance with the stipulations of the *Discipline* so that it may properly plan and effectively carry out its delegated responsibilities.

Among these obligations are such matters as setting goals concerning the minimum number of persons to be received on profession of faith during the Conference year; the promotion of such evangelistic efforts as United Evangelistic Missions, Spiritual Life Missions, Simultaneous Visitation Evangelism Campaigns, Prayer Retreats, "Preaching and Reaching" Revivals, etc.; the conducting of a regular religious census to keep informed of new arrivals in the community; the distribution of devotional and evangelistic literature; the promulgation of a careful program of assimilation; and the establishment of the Parish Zone Plan to maintain personal contact with members and constituents.

Under this plan a program of consistent lay visitation is guaranteed by dividing the membership into geographical zones occupied by a specified number of families. Directed by the general chairman, who in turn works in closest cooperation with the pastor, the zone leaders assigned to these areas visit with the purpose of encouraging family altars, enlisting workers for evangelistic enterprises in the local church, organizing prayer cells, obtaining vital information which the pastor might otherwise fail to receive or which he might get too late, and urging regular attendance at church. Instruction and report meetings each quarter not only show the spheres of influence into which the church is reaching, but also kindle enthusiasm for continual visitation on the part of the laymen.

It is also part of the evangelistic responsibility of this Commission to be alert to the need for new churches in nearby neighborhoods and to cooperate with the Commissions on Education and Missions in organizing new congregations.

The membership rolls of the local church are very important to effective evangelistic work and should be kept both accurate and current. To assist in this task, the Commission on Membership and Evangelism should review the regular, preparatory, and constituency rolls very carefully, make every effort to locate nonresident members, and see that letters of notification are sent concerning them.

The chairman of this Commission should bring to the Quarterly Conference a complete report on the church's evangelistic labors and program. He should make this report on the official report form (duplicated on the following pages) available from The Methodist Publishing House.

By action of the General Conference, the Commission on Membership and Evangelism shall be composed of not less than two laymen, two women, two young people, elected annually by the Quarterly Conference, and as many additional persons as the Conference may determine; provided that all members of the Commission shall be members of The Methodist Church. In addition the following shall be ex-officio members: the pastor, the secretary of spiritual life of the Woman's Society of Christian Service, the chairman of the Commission on Missions, the Church School Superintendent, the church lay leader, the president of Methodist Men, the chairman of the Commission on Worship and Fellowship of the local Methodist Youth Fellowship, and such members of the District Board of Evangelism as have membership in the local church.

To help this Commission, *Shepherds* magazine will provide both practical and inspirational materials on evangelism. Every member of this Commission should receive *Shepherds*. Individual subscriptions are available at $1.50 per year; 10 or more subscriptions from one church at the same time cost only $1.00 each. Send your subscriptions to TIDINGS, 1908 Grand Ave., Nashville 5, Tennessee.

Report of the Commission On Membership and Evangelism

The report to the Official Board shall be made on this form. The REPORT TO THE QUARTERLY CONFERENCE, if and when requested, shall also be made on this form. If additional space is needed for a full report, use extra sheets of plain white paper the same size as this form.

_____ **Church** _____ **Charge**

_____ **District** _____ **Conference**

For the Period Beginning _____, 19____ **and Ending** _____, 19____

I. Organization and Goals

1. Is the commission fully organized according to the *Discipline* (¶221), and who are the officers?

   Chairman: _____ Vice-Chairman: _____

   Secretary-Treasurer: _____ Membership Secretary: _____

2. Has the commission met monthly, and has it planned and carried out its full responsibilities and suggested program of work as outlined in the *Discipline* (¶¶221-22, 2030)? _____

3. (a) What goal did the Quarterly Conference set as the minimum number of persons to be received on profession of faith this conference year? _____ (b) How many have been received thus far? _____ (c) Are the commission and church working diligently to attain this goal? _____ (d) How many are recommended to be received on profession of faith next conference year? _____

4. Are the materials of the General Board of Evangelism being used? _____

II. Evangelistic Efforts

1. Has the commission co-operated with district, conference, or area evangelistic enterprises: (a) United Evangelistic Missions _____ (b) Spiritual Life Missions? _____ (c) Prayer Retreats? _____ (d) Simultaneous Lay Visitation Evangelism Campaigns? _____

2. (a) Is there any nearby neighborhood where a Methodist church needs to be organized? _____ (b) Is this commission co-operating with the Commission on Education and the Commission on Missions in organizing a new congregation? _____

3. What methods have been used to locate prospects for church membership: (a) Religious census? _____ (b) Church-school records? _____ (c) Other community records? _____ (d) Other church organizations? _____ (e) Pastor's records? _____ (f) Members assigned to various "blocks" or "units" to locate prospects? _____

4. (a) Has the commission diligently promoted the following types of visitation entrusted to it: (1) A systematic visitation of all members to activate and to deepen the spiritual life? _____ (2) Lay visitation evangelism of all prospective members to win them to Christ and the Church? _____ (3) The visitation of strangers, the ill, and those in distress? _____

   (b) How can these visitations be made more effective? _____

5. Is the six-point program of the General Board of Evangelism, "Assimilating New Members," including training classes for adults, being carried out? _____

6. What has been done to promote church attendance? _____

7. (a) What has been done to encourage private and family worship through the reading of the Bible and the use of *The Upper Room?* _____

   (b) How many copies of *The Upper Room* are distributed regularly? _____

III. Membership Rolls

1. Has the commission gone over the membership rolls (regular, preparatory, and constituency) this year, as kept by the pastor and membership secretary? _____ Are they accurate and up-to-date? _____

2. (a) Has a thoroughgoing effort been made to locate every nonresident member of the church? _____ (b) Have letters of notification been sent concerning them? _____

3. (a) Number on constituency roll, last report? _____

   (b) Added since last report? _____ (c) United with church from this roll? _____

   (d) Removed from roll otherwise? _____ (e) Number on roll now? _____

(Signed) _____, Chairman

Date _____, 19____

Prepared and edited by the Council on World Service and Finance, and authorized as the official form for this purpose. Rev. 52. Printed in U.S.A.

No. QC-55 Order from THE METHODIST PUBLISHING HOUSE Serving You

Harris and Ewing Photo

A MISSION TO MEMBERS

In The Nation's Capital

During the eight-day Spiritual Life Mission held in Washington, D. C., and the surrounding area from November 28-December 5, a total of 35,307 persons signed covenant cards in which they pledged themselves to practice one or more of the Holy Habits.

While the Mission was intended primarily to reawaken the indifferent, 1,529 new members made commitments to Christ and the Church. Of this number 934 were on profession of faith and 595 were by transfer.

The Mission, with 322 churches participating, was termed by *The Washington Post* as "the most ambitious Methodist undertaking since the merger of the northern and southern churches in 1939."

Churches cooperating in the Mission were from the Washington East and Washington West Districts of the Baltimore Annual Conference, the Alexandria District of the Virginia Annual Conference, the Virginia-Washington Districts (in part), and the Washington District of the Washington Annual Conference.

To assist with the Mission more than 400 Methodist ministers, representing every part of the country, came to the nation's capital to serve in the host churches.

On Friday night Resident Bishop G. Bromley Oxnam opened the Mission in Hamline Methodist Church. In the keynote address he told the assembled ministers, "The spiritual life is a matter of faith. A man may attend church regularly, give to philanthropic causes, and carry his full share of committee work gladly; but he may refuse to admit that God is relevant to all the activities of men. The forgiveness of God and the love of God cannot be experienced by a man who does not believe in God," he said.

Each morning, Saturday through Friday, with the exception of Sunday, host and guest pastors assembled in Hamline Church for a Period of Power. Speakers on these programs included Bishop F. Gerald Ensley, Des Moines, Iowa; Bishop Hazen G. Werner, Columbus, Ohio; Bishop Paul N. Garber, Richmond, Virginia; Bishop Edgar A. Love, Baltimore, Maryland; Dr. Harry Denman, Executive Secretary of the General Board of Evangelism; and E. Stanley Jones, missionary, writer, and lecturer. Both Bishop Ensley and Bishop Werner delivered a series of six addresses at the morning sessions.

Services in the host churches were conducted by guest pastors on Sunday morning and each evening during the Mission.

The four youth rallies held Saturday evening, November 29, had an attendance of more than 3,000.

In addition to the preaching services in the host churches, an intensive program of visitation evangelism was conducted, with teams of visitors calling on the prospects in their homes to encourage them to make covenants to practice the Holy Habits.

A tabulation of signed covenant cards indicated that 23,138 pledged themselves to attend church at least once a week; 23,341 will observe grace at meals; 14,856 will conduct, or take part in, family devotions, using THE UPPER ROOM; 21,726 will read the Bible and pray daily; 9,557 will tithe; 24,978 will give regularly of their income for the work of Christ; 16,294 will accept responsibility in one of the organizations of the church; 17,311 will attend church school; 18,073 will visit shut-ins; 20,285 will invite others to accept Christ and to unite with and attend His Church; and 23,290 will endeavor to live for Christ in all relationships.

At the conclusion of the Mission, G. Ernest Thomas, Director of the Department of Spiritual Life, the General Board of Evangelism, said, "As a result of this pilot project, many areas, conferences, and districts are planning Spiritual Life Missions within the next year."

Hamline Methodist Church, Washington, D. C., where sessions of the Spiritual Life Mission were held.

More than 600 ministers attend the Period of Power meetings in Hamline Church.

Australian Pastor Visits The General Board

Dr. Arthur W. Preston, author of the article "Methodism and World Evangelism," which appears elsewhere in this issue of *Shepherds*.

Dr. Arthur W. Preston, world wide traveler, lecturer, writer, and pastor of West End Methodist Church in Brisbane, Australia, was the guest of The Upper Room Department and the General Board of Evangelism during a recent visit to Nashville, Tennessee.

In Australia, Dr. Preston is director of the Crusade For Christ for the State of Queensland. Ever since THE UPPER ROOM has been published by the Crusade For Christ in Australia, Dr. Preston has been one of its promoters and distributors. He has also been one of the Australian writers for THE UPPER ROOM and is a contributor to THE UPPER ROOM PULPIT.

Dr. Preston is a regular radio speaker in Australia and has now made arrangements for The Upper Room Radio Parish transcriptions to be sent to that country for use there.

Speaking to the staff members of The Upper Room Department, Dr. Preston pointed out that the Methodist Church in Australia not only publishes THE UPPER ROOM, but that it also publishes some of The Upper Room Department's devotional literature. He expressed great enthusiasm for the possibility of extending the publication of these booklets and pointed out that those already being published are bringing a most encouraging response.

In commenting on the growth of THE UPPER ROOM in Australia, Dr. Preston said, "THE UPPER ROOM is now in its third year of publication in my country, and I'm happy to report that it has had a splendid growth during this time."

In addition to his discussions of THE UPPER ROOM, Dr. Preston interviewed the executives of the various Boards and preached in some of Nashville's churches, as well as at the chapel service at Scarritt College for Christian Workers.

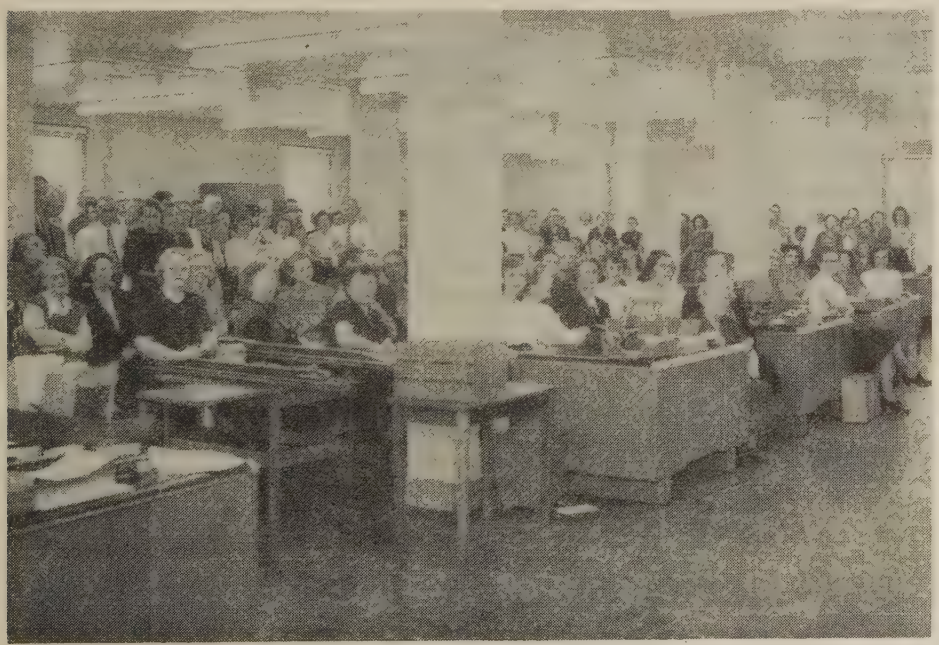
Dr. Preston was the house guest of J. Manning Potts, editor of THE UPPER ROOM, while in Nashville and was entertained at two luncheons given in his honor. Executives of the various Church Boards and representatives of Vanderbilt University, George Peabody College, and Scarritt College were also present at The Upper Room Department luncheon and participated in a question and answer period with Dr. Preston.

When questioned about his own church in Brisbane, Dr. Preston explained that when he went there as pastor some five years ago he was confronted with all of the problems of the average downtown church. In an effort to meet the challenge facing his church and to meet the need for wider Christian service, Dr. Preston began a seven-day-a-week program designed to minister to people of all denominations and faiths.

Since that time, he pointed out, the program has grown until today the West End Methodist Church conducts a daily kindergarten and has a wide variety of classes for adults. Included in these classes are such courses as millinery, dress making, handicraft, cooking, and gymnasium. These seem to meet the needs of the people living in that community.

In his trip around the world Dr. Preston has traveled extensively in Europe, England, Canada, and the United States. He planned to arrive in Australia in time for Christmas.

Staff and employees of the General Board of Evangelism and The Upper Room and Tidings Departments gather in the accounting office of The Upper Room Department on October 31 for the first devotional service for the group in the new building. The group now totals 127.



WHAT METHO

We Believe in MAN

The most significant event in history is summed up in those dramatic words in Genesis, "And God said, 'Let us make man in our image.' " All the creative process reached its high point in that divine act, which brought into being a man endowed with freedom of will and made in the image of God.

The true greatness of man, however, appears not in what he is in himself, but in what he represents as related to God.

Man is the testimony of God's handiwork. The marvellous perfection of his body as creation's most perfect instrument, and the still greater marvel of his mind with its capacity to think God's thoughts after Him, bear supreme witness to the art of His creation.

Man is the recipient of God's wisdom. God is forever sharing His wisdom with the man whom He has made, teaching him through conscience, through the commandments, through the prophets, and, most of all, through Jesus the matchless teacher. The purpose of all God's teaching is to show man what is good and to lead him into abundant living.

Man is the object of the pursuit of God's love. Although God teaches him so clearly, man frequently refuses counsel and sins against the light to bring woeful destruction upon himself. But the God who made him loves him still and refuses to let him go. In His great love God pursues man as a shepherd follows the lost sheep into the wilderness and seeks to bring it safely back to the fold.

Man is the subject of God's redeeming power. The same God who made man and placed him in the garden has power to make him over again when man becomes broken by his sin. This power is available for any man and every man through Jesus Christ, God's son; and all who put their trust in Him find Him abundantly able to make them into new men.

—Roy H. Short

Significant Statements

We Believe in THE KINGDOM OF GOD

If I had only three hundred words in which to tell the world about the Kingdom of God, what would I say? That is a question someone asked me. This is a time when the "short-short story" has become very popular. Tell us what you know, but tell it quickly, and tell it now.

An ancient rabbi received a challenge from a skeptic who asked him to relate his philosophy of religion while he stood on one foot. He came through gloriously with this summary, "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself."

The Kingdom of God is an established fact. It has already come in the fact that God is eternal and universal and that His reign of love, light, and law is all about us. Anyone can enter the Kingdom when he is willing to meet its conditions and live by its principles. We do not create anything. It is our responsibility to discover and appropriate. The Kingdom of God has come. We can become subjects and citizens of the Kingdom . . . now!

Thy Kingdom come! It is quite obvious that the Kingdom of God is still in the process of coming, as we know that the will of God is not being done in vast areas of the world. But, so far as you and I are concerned, the Kingdom *can* come now.

We do not have to wait until the whole world is Christian. Each one of us can begin now to operate and live on the principles of the Kingdom and qualify for its citizenship in the present. Thus, we are afforded the blessed and cherished hope that ultimately God's will shall prevail in all the world.

—John Branscomb

...ISTS BELIEVE

by
Four Bishops

We Believe in CHRISTIAN PERFECTION

"Be ye therefore perfect," says the Master, "even as your Father which is in heaven is perfect" (Matt. 5:48). Is it possible? Not in judgment. Every human being is fallible, even the youngest! Not in conduct, surely. "If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:10). No institution can claim perfection, not even the Church.

Methodism taught in the early days that a Christian may become perfect in love. He can reach the stage in his spiritual development where he loves only the things that he ought to love and all the things that he ought to love. He can get to the place where he loves God with his entire nature—mind, heart, soul, and strength—and his neighbor as himself. If we may represent Goodness by the symbol G, the love of goodness by the symbol L, and the ability to do what is good by the symbol A, then L x A = G. A(bility) is more or less fixed by the number of talents the Creator gave us. No individual has perfect ability. But L(ove of Good), the early Wesleyans taught, is capable of indefinite extension, mounting up to the maximum when a person desires goodness without qualification or exception. Therefore, despite infirmities in knowledge or ability, the person with good will can make his life count increasingly for right and attain for *him* the ultimate goodness of which *he* is capable.

"Perfection," "holiness," "entire sanctification," as this state of maximum love is variously called, is the advanced degree in the great school of Christian discipleship, to which conversion is the entrance requirement. While Wesley never claimed to have attained this summit of grace himself, he held out its achievement as a goal to his followers. His faith in man's indestructible capacity for the highest brought hope to the morally hopeless people of his time and a challenge to endless spiritual growth for earnest Christians of his and of all times.

—F. Gerald Ensley

We Believe in CHRISTIAN EXPERIENCE

The greatest discovery of the Eighteenth Century was made when John Wesley learned that a man can experience God in his own heart. It was not by accident that he stumbled upon this truth. Rather, it came to him as the result of a long quest. He had read a little-known book about the life of God in the soul of a man, and he aspired to have something like that happen to him.

This discovery was, in reality, a recovery of an experience centuries old. John Wesley was not unlike St. Paul, whose passion for righteousness dominated his life. Paul tried to find spiritual satisfaction through the law and failed. What the law could not do God did through Christ in whom the Apostle found peace of mind and heart. This was the experience of John Wesley who, when he could not find inner peace through the Church, did find it with God in his life.

Christian experience has had a central emphasis in Methodism. It may well be that this insistence that religion is a matter of experience is the unique contribution that our Church has made to the interpretation of Christianity. In contrast to some religious bodies that have insisted upon a doctrinal accuracy, our Church has exalted an experience of God through Christ. It appears that wherever religion has been vital and vigorous it has been the personal experience of those who have possessed it.

We believe that Christian experience is valid. Can our experience of God be accepted as reasonable, or is it only in the area of wishful thinking? To this question we would reply that it is as certain as life itself. It is not inferior to any other knowledge. When the chemist goes into the laboratory and joins two chemical substances a given reaction results. We are equally sure that when the love of God enters the human heart it will produce a given result, too.

It is Christian experience that provides the dynamic for Christian service. It sent St. Paul hurrying over Asia Minor and John Wesley rushing over England to introduce God to human hearts. To paraphrase the words of Thomas Carlyle to a new minister in his community, the world needs men who know God otherwise than by hearsay. It is the privilege of those who accept this priceless heritage to know God by the way of Christian experience.

—Marshall R. Reed

Materials for Your

Festival of Faith

METHODIST FAMILY ENVELOPE

50c each

Contains

What Methodists Believe
Beliefs of a Methodist Christian
The Methodist Primer

A 65c-value for only 50c! Every family should be given this helpful envelope.

EVERY MEMBER ENVELOPE

10c each

Contains

What Methodists Believe
What Every Methodist Can Do
The Methodist Church
Methodist Membership Card
My Church Attendance Record Card

Every Methodist should have this envelope

Every Church Will Want an Ample Supply of These Leaflets

Some Essential Methodist Beliefs
Why Join The Methodist Church
How to Join The Methodist Church
What Methodists Believe

(See order blank for prices)

Order Your Materials NOW!

The Success of Your Program
Depends Upon Your Use
of Good Literature

Plan now to make yours an outstanding

Festival of Faith

METHODIST MINISTER'S PACKET

$1.00 each

Contains

Evangelism for Our Age
Theology and Evangelism
America: Whither Bound?
Some Essential Methodist Beliefs
Why Join The Methodist Church
How to Join The Methodist Church

Every minister will want this helpful packet

1908 Grand Avenue TIDINGS Nashville 5, Tennessee

To Evangelize Your Community You Must

FIND YOUR PROSPECTS

One of the most startling conditions to be discovered in recent years is the fact that half of the homes in America have no contact whatsoever with any church. In the average neighborhood every other person is habitually absent from divine worship, while approximately 25,000,000 children and young people are growing up in our land with no religious instruction of any kind.

To a great extent this dangerous situation has resulted from the fact that American people are moving more often than ever before. One-third of the American population has moved to new homes in the last 10 years. As a consequence, community studies frequently reveal more people with church memberships elsewhere than there are resident members of local churches!

These nonresident members include former officials who, for one reason or another, simply have not identified themselves with the church in their new neighborhood. Church school teachers, young adult leaders, Woman's Society workers, and many others will be lost to Christ unless some church wins them back to active participation in the Christian program.

The Religious Survey

Likewise there are thousands of persons who have never known Christ, who have never identified themselves with His Church, and who will never know the joy of His salvation unless they are discovered in a systematic house-to-house religious survey.

The religious census is the only satisfactory manner to find in any community all the persons for whom the Christian Church is responsible. It provides a valuable source of prospects for Christian commitments, church membership or church school, and for all church organizations and activities.

Your census should be as wide as your church's responsibility. Go farther where churches are scarcer. Make certain that there are no neglected roads, streets, or districts. Personal contacts win converts. A religious census shows a church its prospects, and provides the church with the names and addresses of those to whom it should go.

In making the survey you should remember that you are representing God in your community. The fact that you are coming in His name will quicken men's consciences. Inactive members will be reminded of vows which they have permitted to grow dim. Unchurched folks will be moved by the fact that somebody wants them and cares enough to offer them a chance to lay hold of the hem of God's garment. Your prospects are all around you, and their number is greater than you think!

You will be able to reach only those whom you know. It is important, therefore, to keep your prospect list alive and up to date. The Lenten season is ideal for this evangelistic effort, as men's minds turn toward the message of the Cross in this holy period of ingathering.

> It is essential to "Find Your Responsibilities." The Evangelistic Program of the World Mission calls for each pastor and church to locate its prospects during the period from January 18-25 or at the most convenient time nearest thereto. Order your Religious Census materials *now* from TIDINGS, 1908 Grand Avenue, Nashville 5, Tennessee.

Where churches do not take the religious census they should make every effort to prepare "live" prospect lists through other channels. Readily available are various sources from which you may compile this list.

Information Within Church

—Church School Survey—those attending church school who are not members of the church.

—In-laws of the church—unchurched relatives of the church members.

—Attendance Registration—take roll call at all church services for a month, and you will get names and addresses of interested persons.

—Families served by pastor—in funerals, weddings, and other pastoral contacts.

—Membership of church organizations—check membership rolls of the Woman's Society, Sunday evening meeting of Young People, Boy and Girl Scouts, etc.

—Ask church members to turn in names of two persons whom they would like to see won to Christ and His Church.

—Visitor's Cards—turned in by ushers and church school teachers.

—Ask members to check up on all persons and families in specified blocks.

Community Sources

—New Residents—from Credit Bureau, Chamber of Commerce, utility companies, "Welcome Wagon," transportation firms, etc.

—Luncheon Clubs and Fraternal Organizations.

—"Spotter Committee" organized to look for new residents in the community.

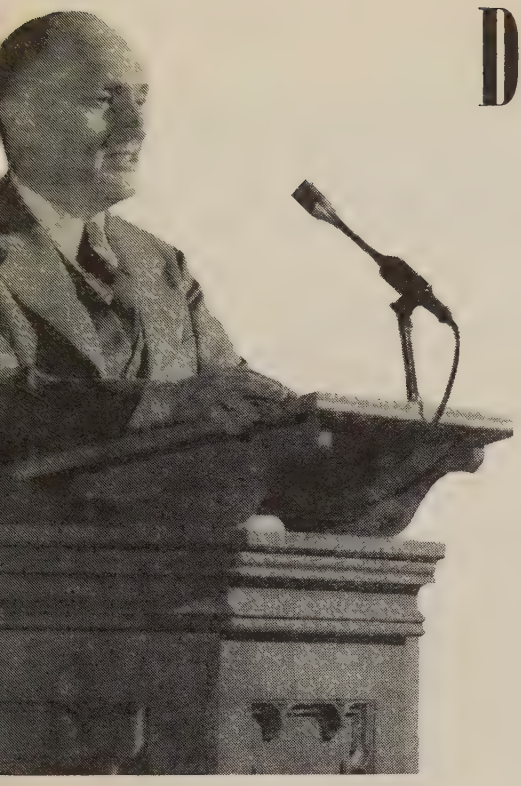
An up-to-date, "live" prospect list is an absolute necessity for successful evangelism. Nor can that list be too large.

Your church has a responsibility for every unchurched man, woman, and child in your community. You do not escape that responsibility merely by omitting their names from your list. The longer your prospect roll is, the greater are your responsibilities.

If your church happens to be situated in a small, stable town, where folks are rather well acquainted with each other, you may be tempted to assume that practically every inhabitant is affiliated with some denomination. A careful survey, however, will amaze you at this point; for invariably it will disclose many readily available people who have no connection with any church.

In no small measure, therefore, you will determine the evangelistic success of your church during the Lenten period by the time you devote to finding your prospects.

Deepening Spiritual Life



Above, a layman makes a Week of Dedication talk.

Below, a committee plans a Week of Dedication in Jackson, Mississippi.

Opposite page, an altar scene at Blue Island Methodist Church.

by

E. Harold Mohn, Executive Director

The Commission on Promotion and Cultivation
of
The Methodist Church

This is the day of the local church, not only because General Conference declared it, but because the opportunities of this hour can be met only by a strong, dynamic body of witnessing Christians. In this quadrennium Methodists are summoned to major in five important areas if they are to

> "Serve the present age,
> [Their] calling to fulfill."

The CALL is to deepen the spiritual life, build the local church, evangelize and educate, advance benevolences, and create a Christian world order.

Every Board and Agency is charged to use the resources committed to its care by millions of dedicated servants of Christ to the end that *Methodism's ministry of World Service, of help and healing, of rescue and relief, of promoting peace and a Christian world order, of extending the church and advancing its missionary enterprise, of education and stewardship, of training youth for Christian leadership,* may become the urgent endeavor of every Area and Annual Conference.

In this quadrennial pattern, General Conference has established the annual observance of the Week of Dedication as an event of primary importance to the whole Methodist Church and recorded its action in the *Discipline.* By almost unanimous vote of the Conference in San Francisco, the representatives of Methodism designated the week preceding the first Sunday in Lent as

The Week of Dedication. Subsequently, the Coordinating Council ratified this action.

Dedication Week in 1953 is from *February 15 to 22.* It has become the custom of the great body of Methodist churches to prepare the people for this observance on Sunday at the beginning of the week and to receive the Dedication Offering on the following Sunday, which is Dedication Sunday. Since the major import of the entire period is a spiritual emphasis, to renew faith and rekindle love and devotion to Christ and His Church, the eight-day period, including two Sundays, is justified in the practice of the Church.

Also, the Week of Dedication has been intimately related to the nation-wide program of the Board of Evangelism. Throughout the four years of this annual observance the simultaneous nation-wide visitation evangelism in Methodist churches has been deliberately planned in relation to Dedication Week. Now that the Week of Dedication precedes Lent, becomes a week of preparation for Lent, lifts up Ash Wednesday as a significant date in our Christian calendar, and prepares the way for the deepening of our spiritual experience throughout the weeks that lead to a triumphant Easter, *every Methodist church in America and around the world will be more eager than ever to observe it in spirit and in fact.*

No organization in the church has been more effective than the Board of Lay Activities in helping the local church to realize the high spiritual values of the Week of Dedication. During the last four years more than 30,000 laymen have occupied pulpits, conducted services in city and rural communities, participated in church school and midweek group meetings, and given wholehearted support to the entire program of the Week of Dedication.

These laymen know, as 24,000 pastors know, that the Week of Dedication is essentially evangelism and stewardship combined in the pew and at the altar of the local church. They know also that the Week of Dedication has a four years' history of observance in more than 30,000 churches of America and in many hundreds more in India, Africa, South America, Japan, Korea, the Philippines, Cuba, Hawaii, Alaska, Puerto Rico, and elsewhere around the world. They know that the Week of Dedication offering has provided funds for more than 400 Crusade Scholars, 145 of whom are in our American Methodist colleges and universities now. They know that the completion of scores of missionary emergency projects is made possible only by these offerings. They know that millions of Methodists who participate in these freewill gifts, prompted solely by the constraining love of Christ, become His witnesses to the ends of the earth in proclaiming

"release to the captives
and recovering of sight to the blind,
to set at liberty those who are oppressed,
to proclaim the acceptable year of the Lord."
(RSV, Luke 4:18, 19.)

This is the week in which all Methodist churches and Methodist people have the finest opportunity of the year to bear witness to the fact that "the Spirit of the Lord" *is upon them.*

A packet of Week of Dedication materials, together with a letter from the Central Promotion Office, was mailed last December 5th to every Methodist pastor. Likewise, a similar packet was mailed on the same date, enclosing a letter from Mr. Robert Mayfield, Executive Secretary of the Board of Lay Activities, to every charge lay leader. Thus, the lay leader is informed and ready to assist his pastor and church in promoting this very important observance.

February 22 is the first Sunday in Lent and the culminating day in Dedication Week. It is the pastor's opportunity to call upon his people to signalize their personal devotion to Christ as they bring their free will dedication offerings to His Church altar on that day.

Pastors, don't miss the opportunity. Lay leaders, don't fail to help your pastor in that mission.

NATIONAL SERMON SURVEY REVEALS VITAL FACTS

Dr. Norman Vincent Peale, editor of *Guidepost* Magazine, announces that three themes voted most helpful in the first national survey on sermon subjects are "How Can I Make Prayer More Effective?" (25%), "How Can I Make the Greatest Contribution in Life?" (20%), and "Ways to Increase Religious Faith" (18%). These subjects lead in the tabulation of thousands of votes cast by members of several faiths and from more than 30 different denominations.

Readers of *Guidepost* were asked to check their preference among 10 sermons on the basis of "What Sermons Do You Believe Would Be Most Helpful?" The completed questionnaires show the following standing of the other subjects:

How Can Religion Eliminate Worrying?	9%
Happier Families Through Religion	8%
Immortality	6%
The Religious Approach to International Problems	4%
The Religious Approach to Social Problems	4%
The Religious Approach to Economic Problems	3%
How Can I Take My Religion Into My Business Life?	3%

When the returns were analyzed in terms of regular church-goers and irregular attenders, several interesting and significant differences showed up. Regular worshipers appreciate the comfort, inspiration, and power of prayer so much more that a larger percentage wanted sermons on ways to make prayer even more effective. Irregular attenders were more interested in sermons on ways to increase their religious faith. A larger percentage of those who do not go to church regularly were interested in sermons on how religion can eliminate worrying and can make happier families.

The questionnaire gave readers an opportunity to write in needed and helpful sermon subjects not included in the check list. More than 160 different subjects were suggested. Most popular of these were "Ways to Increase Religious Faith of Others," "How to Use the Sermon on the Mount," "Tithing," "Religious Approach to Political Problems," "Building Up the Faith of Teenagers," "How People Can Meet the Challenges of Old Age."

The plan for this sermon subject survey was developed by Willard A. Pleuthner, author of the new book, *More Power for Your Church,* and a vice-president of Batten, Barton, Durstine & Osborn Advertising Agency in New York City.

Suggested Program for the Local Church in the World Mission of Evangelism 1953

The Administrative Committee of the Committee of Fifty of the World Mission of Methodism has approved an over-all program for the year 1953. Nothing in this program will be made mandatory upon local churches, but it is strongly urged that all Methodist pastors and people exert every effort to adapt the entire program to their local situations.

Given below is a recommended schedule for every church to follow in connection with the opening phases of the World Mission:

Festival of Faith—January to Easter

Doctrinal preaching, using the 12 points of "What Methodists Believe"

"See You in Church" or "Give God a Chance" attendance campaign (See January and February *Shepherds*)

Locating Prospects—January 18-25

Every church locating prospects for Lenten visitation and Easter ingathering

Week of Dedication—February 15-22

Using special program and materials released by Commission on Promotion and Cultivation

Lay Visitation and Personal Evangelism—February and March

Organized Visitation Evangelism every Monday night and at least two Sunday afternoons

Membership Training Classes—February and March

Weekly Children's Membership Training Classes
Weekly Young People's Membership Training Classes
Weekly Adult Membership Training Classes

Holy Week and Easter—March 25-April 5

Special weeknight enrichment services during Holy Week
Sacrament of Lord's Supper—Maundy Thursday
Special Good Friday service
Palm Sunday (March 29) and Easter (April 5)—Reception of New Members

Evangelism in Action

SUPPLEMENT TO SHEPHERDS

FEBRUARY, 1953

Jurisdictional Council Organizes

Dr. Marshall T. Steel, pastor of Highland Park Memorial Church, Dallas, Tex., was elected chairman of the South Central Jurisdictional Council of The Methodist Church when the group organized for the new quadrennium at a meeting in Dallas on November 12. He succeeds Bishop H. Bascom Watts of Lincoln, Nebr.

Praised highly for his leadership and re-elected for another quadrennium was Dr. Paul D. Womeldorf of Oklahoma City. Dr. Womeldorf has served as Executive Secretary since 1944.

Representing the 1,778,347 Methodists in the eight-state Jurisdiction, the Council took stock of its activities during the past quadrennium and adopted forward-looking goals for the 1952-'56 period.

Other officers elected were: Dr. Frank C. Tucker, St. Louis, vice-chairman, and Mrs. E. D. Galloway of Hope, Ark., secretary. T. Russell Reitz, Manhattan, Kans., layman, was re-elected treasurer of the Jurisdiction when the Jurisdictional Conference was held in Wichita in June.

Meeting simultaneously during the Dallas session of the Council, the Commission on Finance for the Jurisdiction elected G. Alfred Brown of Ft. Worth, Tex., as chairman; Orbin Turner, El Paso, Tex., vice-chairman; and Virgil D. Morris of New Orleans, secretary.

Officers and members of the Methodist Judicial Council at a three-day session held at the Board of Education Building, Nashville, Tennessee, November 24-26, 1952. Seated, left to right: Rev. Walter C. Buckner, Pasadena, Calif., Vice President; Judge Marvin A. Childers, San Antonio, Texas, President; Dr. Charles B. Ketcham, Alliance, Ohio, Secretary. Standing: Dr. Ralph M. Houston, Kingston, N.Y.; Rev. John Taylor Alton, Columbus, Ohio; J. Ernest Wilkins, Chicago; Fred B. Noble, Jacksonville, Fla.; and Dr. Clarence M. Dannelly, Montgomery, Ala.

Detroit Area Has Successful U.E.M.

Under the leadership of Bishop Marshall R. Reed and Joseph T. Edwards, General Board staff member who served as director, the Detroit Area has just concluded one of the most successful United Evangelistic Missions yet held. With 703 churches participating in the Mission, there were 53,791 interviews reported. Of the prospects contacted, 10,803 made commitments to Christ and His Church, while 5,207 persons authorized the transfer of their letters. Total accessions for the Area numbered 16,010. Michigan Conference reported 6,552 of these, with 4,519 on profession of faith and 2,033 coming by transfer. Detroit Conference had 9,458 accessions, of whom 6,284 were on profession of faith and 3,174 were by transfer.

Arlington Methodist Church, Virginia, received 351 new members the past Conference year. This is the third consecutive year the church has led the Virginia Annual Conference in accessions. Harry Wardell Backhus, III is pastor.

NEWS BRIEFS---FROM HERE AND THERE

E. H. Ogle, Superintendent, Morristown District, Holston Conference, reports 144 decisions obtained for Christ and His Church through a recent District program of Visitation Evangelism. Of these decisions 86 were first commitments. Two-hundred-twenty-four teams visited 622 prospects in the course of the program.

• • •

Photo Methodist

Conference time is promotion time for *The Upper Room* in the Philippines. Here a pastor visits the literature table to examine a copy of the booklet in his own Ilocano dialect. For him and hundreds of others in the Islands there are two local editions, Kasama Ni Hesus (Tagalog) and Siled Ti Cararag (Ilocano).

• • •

A "pilot mission" for the **Southeastern Jurisdiction's simultaneous mission** was conducted in Kentucky and western Tennessee from October 24 to November 23. Ministers and lay leaders trained in this mission will serve as instructors in the Jurisdictional campaign next spring.

• • •

Leroy E. Wright, chaplain at the new Veterans Administration Hospital at East Orange, New Jersey, states that "What Methodists Believe" is a very impressive pamphlet and that its use among veteran patients is very desirable. He has ordered 100 copies for use among patients at the hospital.

• • •

St. Andrews Methodist Church, Chattanooga, Tennessee, **R. H. Duncan,** pastor, has organized a Visitation Council for the purpose of maintaining contact with "every family . . . within a matter of an hour or so." The membership is divided into eight sections, with each section divided into a varying number of zones.

The **First Church,** Prattville, Alabama, MYF sponsored a youth revival in September. Two teen-age ministerial students were secured to preach and to lead the singing. Prior to the revival held on a week-end, a church census of the high school students was taken. This was followed by a visitation on the prospects found. Young persons presided at the services, sang in the choir, acted as ushers, and entertained the visiting workers. There were four decisions for Christ.

• • •

The Methodist Men of Travis Park Methodist Church, San Antonio, Texas, have organized breakfast groups in the homes of the various members. **Kenneth W. Copeland** is pastor.

• • •

Religious Art Company, 855 Miller Avenue, Columbus 6, Ohio, announces that the cost of the "Smiling Christ" picture used on the June, 1952, cover of *Shepherds* has been reduced. It is available to churches, church schools, worthy charitable organizations, and youth groups for resale at the price of $1.00, with the organization keeping 50%. Popularity of the picture has permitted this reduction in price.

• • •

Alton Parris, pastor, Hokes Bluff Methodist Church, Gadsden, Alabama, has been using his Wednesday night prayer meeting to present the Spiritual Life Evangelism Chart to his people.

• • •

The **Blountstown,** Florida, Methodist Church MYF sponsored a weekend revival with a separate young man speaking at each service. One of the young men who had attended a work camp of evangelism conducted a series of classes on visitation evangelism, using the Turn Over Chart, "They Went Forth—Two by Two." Prospects were visited in the afternoons.

• • •

The Board of World Peace elected **Jameson Jones** of Lexington, Kentucky, president of the National Conference of Methodist Youth, as a part-time staff person to assist in editorial work, conferences, and youth contacts.

"What Is a Methodist?" was the topic recently used by **Kenneth A. Carlson,** pastor, First Methodist Church, Santa Monica, California, as a feature of his "Religion in Life" midweek series. This study was followed by a companion series on "What Methodists Believe."

• • •

Elected as youth members of the General Board of Evangelism are **B. J. Stiles,** Midlothian, Texas; **Robert Edward Jones,** Lexington, Kentucky; and **Jeff Campbell,** Beaumont, Texas.

• • •

At **Richards Memorial Church,** Pensacola, Florida, the youth meet one night each week and visit young persons with the idea of winning the unsaved to Christ. They also encourage Christians to take more active part in the church.

• • •

Shown above is the new Methodist Church, Mary Stewart community, N. C., sponsored by the Methodist Men of the Divine Street Methodist Church, Dunn, N. C. Divine Street men helped to build the structure.

• • •

Ronald L. Rearic, pastor of the Wesley Chapel Methodist Church near Scottdale, Pennsylvania, reports that his church has recently held one of the most successful revivals in its history. Forty persons made renewals of faith or first-time decisions for Christ. The revival was led by **Earl** and **Mildred Bryant** of the Southern Illinois Conference.

Smiles in Spite of Suffering

Behind the smiles of seven girls is a story!

Two short years ago they lived happily in Kaesong, Korea, and attended a Methodist Mission School for Girls.

Then came June, 1950. One Sunday morning Kaesong was surrounded by North Korean Communists; and before the invaders were driven out in September, the Korean District Superintendent, along with literally hundreds of other men, had been taken away to an unknown fate. Also gone were six Methdist missionaries, including the missionary at the girls' school.

In December the Chinese Reds came. Remembering the first invasion, no one wanted to be caught by the second. The seven girls, the wife of the District Superintendent, and thousands of others started south. In four days they covered the 50 miles over December's snows to Seoul. Arriving in Seoul, they boarded a south-bound freight train. Gradually, they worked their way south to Pusan, which they reached after another week.

None of the girls knows what happened to her parents. Through the kindness of friends they have found shelter. They attend a high school for refugees in Pusan. Missionaries have helped with clothes and money.

These two years have been hard ones. Even now it is not easy for the girls to study, eat, and sleep with seven persons to a room. But the Christian Church has given them a new outlook on life. Amidst their poverty, they smile and look ahead.

The wife of the Korean District Superintendent and the seven girls from the mission school are shown here, The missionaries are, from left to right, L. C. Brannon, B. W. Billings, and C. A. Sauer. Rev. Brannon used to live in Kaesong. The picture was taken at the Pusan missionary residence.

Gift Subscriptions

Dr. King Vivion, pastor of the Fourth Avenue Methodist Church, Louisville, Kentucky, has recently sent in 30 paid subscriptions to *Shepherds* magazine. He is sending these subscriptions as gifts to some of his evangelistically minded members, including his Commission on Membership and Evangelism. Dr. Vivion was formerly pastor of McKendree Methodist Church, Nashville, Tennessee.

New Executive Secretary of the Illinois corporation of the Board of Pensions is **Charles L. Calkins**, who has been assistant secretary since 1938.

Convocation on Evangelism

Philadelphia has been selected as the site of a World Convocation on Evangelism to be sponsored by The Methodist Church, June 26-28, 1953, in commemoration of the 250th anniversary of the birth of John Wesley, founder of Methodism.

This decision and other plans related to it were made at a meeting of the administrative committee charged by the General Conference with setting up plans for the Church's observance of a year of evangelism. The meeting, under the chairmanship of Bishop Fred P. Corson of Philadelphia, was held in Chicago, November 6.

Tentative plans for the convocation call for bringing together about 3,500 official delegates from all the districts of American Methodism, together with representatives of other Methodist bodies in the United States and overseas. The convocation will be climaxed with a victory service in Franklin Field, Philadelphia, on Sunday afternoon, June 28. Conference sessions during the three-day meeting will be held in the Academy of Music and Philadelphia Methodist churches, including historic St. George's.

Official delegates will include at least the following persons from each District: the District Superintendent, two pastors, two laymen, and one young person. All Boards and agencies of the Church are expected to share in promoting the convocation and in observing the World Mission of Evangelism during 1953.

Henry C. Sprinkle, Jr. became one of the two editors of *World Outlook* at the recent Board of Missions meeting.

Outstanding Statistics in Western Jurisdiction

A four-year study of membership figures for the Western Jurisdiction shows that the United Evangelistic Mission conducted in 1952 accounted for a major increase in the number of persons won for Christ and His Church. The following table, giving the annual membership gains, points up the significance of this increase:

Year	Secured on Profession of Faith
1949	27,613
1950	31,175
1951	29,305
1952	38,224

Successful Evangelism in Berwick, Pa.

Joseph Brookshire and team of Lexington, Ky., conducted a United Church Crusade in Berwick, Pa., from October 19-November 9. The 24 Protestant churches of the city sponsored the three-week mission with services being held in the First Methodist Church. All churches and pastors went all out for the crusade. Three hundred twenty cottage prayer meetings were held. An advance community census was taken; and, during the mission, teams were instructed by the evangelist and sent into hundreds of homes in Visitation Evangelism. The attendance was far beyond expectation and hundreds were turned away on Sunday nights.

Every Member Canvass

This is a reproduction of the new Every Member Canvass poster, "Give to Your Local Church, Methodist World Service, Advance Specials," announced recently by the Central Office of Promotion. Attractively printed in four colors and measuring 18½"x24", the poster will prove useful during the Every Member Canvass and in special programs on RIAL, Advance Specials, and the Week of Dedication. For church bulletins and parish papers 100-line screen mounted electrotypes 2¼"x3" may be had at $2.50 each and, for newspapers, 65-line screen mats at 15 cents each, postpaid. Order from the Service Dept., 740 Rush Street, Chicago 11, Illinois.

Evangelistic Schedule
Joseph Brookshire
Box 431
Lexington, Kentucky

Jan. 4-18	United Church Crusade, First Presbyterian Church, E. McKeesport, Pa.
Jan. 25-Feb. 8	First Methodist Church, Garner, Iowa
Feb. 15-March 8	United Church Crusade, City Auditorium, Sabetha, Kansas
March 15-29	First Methodist Church, Albany, Oregon

Special Upper Room Service

Alexander Berry, pastor of Charles City Church of the Virginia Conference, is pictured below with his senior and junior choirs in his church on the special Upper Room Sunday. In the center of the picture is an exhibit of the various editions of THE UPPER ROOM of which there are 20 altogether, in 17 languages. When Mr. Berry became pastor of Charles City Church nine years ago he had five churches. A lovely new church was built at Charles City Court House, consolidating four of the churches of the circuit, while the other church became a station. The work done there has been so remarkable that Mr. Berry was designated in 1950 as the rural minister of the year.

This church uses the Parish Cultivation Plan for THE UPPER ROOM. The address on The Upper Room Sunday was delivered by the editor, Dr. J. Manning Potts.

West Wisconsin Conference is really working at evangelism, according to reports received from **Lee H. Holmes**, Conference Secretary of Evangelism. At Viroqua, on October 20, Central District conducted a Spiritual Life Mission from 9:30 A.M. to 4:00 P.M. Leaders were **Fred J. Jordan**, Area Secretary, Advance; **Marvin Schilling**, District Secretary of Evangelism; **Clarence James**, local pastor; and **Paul B. White**, District Superintendent. At Eau Claire, Northern District held a Spiritual Life Retreat from 4.00 P.M. October 20 to noon, October 21. **Truman Potter**, pastor, First Church, Winona, Minnesota; **Henry Friedman**, District Secretary of Evangelism; and **A. R. Henry**, District Superintendent, were among the leaders of the program. Southern District conducted an Evangelistic Mission at Mt. Hope from 4:00 P.M., October 12 to noon, October 13, with **Dr. Potter, Wesley Hunter**, District Secretary of Evangelism, and **Ross Conner**, District Superintendent, as leaders.

Methodism and World Evangelism

by Arthur W. Preston

Pastor, West End Methodist Church

Brisbane, Australia

World Methodism is part of the universal Church, but "Methodism" is more than the name of a Church. It stands for a particular interpretation of Christianity, a stream of spiritual force flowing along certain definite channels. It is the name used to describe the result of a particular manifestation of spiritual power which, in the Eighteenth Century, came by the gift of God's mercy to men of our race. It began in the warmed heart of one man and has since extended its influence to the ends of the earth.

A Divinely Appointed Mission

Methodism represents a future as well as a past; for it is a spiritual energy working through a vast human organization for the greatest of all causes, the Kingdom of God. Said John Wesley, "I want it to be a revival of spiritual Christianity and to influence, perhaps permanently, the whole Christian world." Before he died Methodism's founder said, "I am not afraid that the people called Methodists should cease to exist but I am afraid that they should exist as a dead sect having the form of religion without the power, and this will undoubtedly be the case unless they hold fast to the doctrines, and spirit, and discipline with which they first set out." It is of the profoundest significance that world Methodism today is being recalled to her true spirit and purpose.

The call of Oxford to Methodists throughout the world to unite, in 1953, in a simultaneous program of evangelism is not just a call to be unified in this way for one particular year. It is sounded in the hope that for all the years to come Methodism everywhere will fulfill her divinely appointed mission. The purpose of this crusade is not to save Methodism but to save the world. We are to look upon it not so much as a means of strengthening our denomination but as a vital contribution to the total life of the universal Church.

The Christian Church, under whatever denominational banner she marches, exists for but one purpose—to save the world. She is in the world as a redeeming community; and, as such, evangelism is fundamental to her life and work. The gospel which the Church is commissioned to proclaim is the good news that God entered history in Jesus Christ and that He came for our salvation. This is the one great message of hope and deliverance men need.

Evangelism is the activity of presenting this gospel. As the Church of England so well defines it, "To evangelize is so to present Christ Jesus in the power of the Spirit that men shall come to put their trust in God through Him, accept Him as their Saviour, and serve Him as their King, in the fellowship of the Church." Methodism, as part of the universal Church, is under solemn and inescapable obligation to evangelize at home and abroad—not just because Oxford said so, but because it is her divinely appointed mission.

When we have fully grasped the significance of the Incarnation, and are living in close communion with our Lord, we will have a "sense of incompleteness" so long as there is one human soul outside the Christian fellowship, whether he be in some foreign land or in our own neighborhood, and whether the color of his skin be black, white, or yellow. We will have a concern for people, a kind of concern that looks for something more than bigger and better membership returns, a concern for the eternal spiritual welfare of men and women, girls and boys, who are not in touch with God, or who, as the New Testament puts it, are "lost."

Various Practical Procedures

How shall we give expression to the evangelistic purpose of the Church? The following are some suggestions from my own observation and experience:

Preaching Evangelism. There is a tendency among brethren of the ministry to leave the work of evangelism to specialists and to confine the period of evangelism to a week of special services. The proper function of the ministry is to be continually doing the work of an evangelist. When British Methodism launched its forward movement half a century ago, Hugh Price Hughes, in an article entitled "Are the Churches Ready?", wrote:

> A great and terrible delusion has taken possession of some of our ministers. We have heard men of high character and influential positions say that they are "called to edify the church and not to convert sinners." They seem to imagine that the direct work of bringing sinners to Christ must be left to such evangelists as Mr. Thomas Cook. . . . It is an indisputable fact that some ministers no longer expect immediate and visible results to their ministry. . . . Mere Biblical expositions and pastoral education can never take the place of conspicuous, dramatic, glorious personal conversions. By all means let everything else be done, but the supreme necessity is the proclamation of the gospel with such faith and fervor that the power of God may come down on the men and women who hear it and deliver them from the slavery of sin.

We preachers should so conduct our worship services, and so proclaim our message, as to provide conditions which will enable our hearers to experience an encounter with God. Let us preach for conversions. We too readily assume that people who go to church are all committed Christians. It is possible to have an intellectual acceptance of the stated truths of Christianity without an experience of living discipleship with our Lord and Master. Realizing this, we should from time to time give an invitation to our hearers to accept Christ as their personal Saviour and commit themselves to His service. Our methods of eliciting a response there and then

may vary. But whatever our method, let us be sure we endeavor to clinch the matter before the people leave the church premises. Some of us ask for those who are thus yielding themselves to Christ to step forward to the communion rail during the singing of the last hymn. Whatever our past experience of success or failure may have been in this field, let us daily pray, "O God, help me to lead someone to Jesus Christ."

Visitation Evangelism. I have been tremendously impressed by what I have seen in the United States of the program of visitation evangelism. I have been in a number of churches where the Fishermen's Club has been introduced and where amazing results are being achieved. I know of one church where new members are being added to the church at the rate of 30 a month, and each one has made a commitment to Christ. What I cannot understand is that so many churches have not availed themselves of the wonderful help that is being offered by the headquarters for Evangelism at Nashville. In visitation evangelism American Methodism is providing fine leadership to the rest of world Methodism.

Mechanical Aids and Educational Evangelism. In the use of films, radio, and television the Church is working in a very limited way. These areas of activity are still waiting to be fully exploited for the Kingdom of God. The best thing done yet in radio evangelism, to my knowledge, was done by the Church of Scotland. On two occasions this Church has carried out an intensive three-months campaign with a very thoroughly prepared program.

An Outstanding Opportunity

In the field of education the Christian Church is presented with its finest evangelistic opportunity. The university missions conducted by the National Council of Churches have proved most fruitful. Missions to Australian universities have also been conducted with good results. It is a great pity that oftentimes clergymen in the United States do not have the right to present the Christian message in public schools. In Australia clergymen visit the schools every week for this purpose. This is a privilege and opportunity which should be persistently sought after. Sunday school teachers should also be trained to lead their scholars to the point of commitment to Jesus Christ.

Outdoor Evangelism. In England and in Australia open-air preaching is being increasingly used as a means of reaching the non-churchgoer. A distinction should be made, however, between an open-air service and an *open-air witness.* The former is simply the transference of a worship service outdoors, with the usual hymns, Bible reading, prayers, etc. On the other hand, in an open-air witness there is no hymn singing, no praying, and no scripture reading. A short address is given, and questions from the crowd are called for. Interjections in the course of the address are also welcomed. The open-air service is suitable only for churchgoers and will seldom attract the outsider. In conducting an open-air witness it is advisable to be supported by a good company of fellow Christians whose presence will help to draw a crowd and who can ask questions if the meeting shows signs of lagging.

Methodist Week. This is a title we have used in Australia for a special type of evangelistic campaign. It is a combination of the familiar program of a week of special services with the methods used during the Christian Commando Campaigns in England. During Methodist Week addresses are given in factories, in department stores, in railroad workshops, at Rotary Clubs and Chambers of Commerce, in public schools, high schools, and universities, in public parks, in city squares, and over the radio. Meetings are held in churches each night, while a final rally is held in a movie theater on Sunday night. A follow-up on this campaigning is of the utmost importance, and sometimes an industrial chaplaincy to factories has been established.

Personal Evangelism. "Each one seeking to win one" is basic to the whole strategy of evangelism. The pastor has unique opportunities in interviews with couples whom he is to marry, with parents who desire their children to be baptized, and with families who have been bereaved. Pastoral visitation should also be accepted and used as an evangelistic opportunity.

Laymen Need to Witness

An equal responsibility for personal evangelism rests upon the laymen. The church is in the world as a redeeming community, and the laymen are the church in the world. Lay people have opportunities which rarely come to the minister. The people who live in our neighborhood, those with whom we mingle from day to day in our place of employment, fellow club members of the various groups to which we belong, should all be part of our missionary concern.

The Motive Power. Let us take note, as we conclude, that in our anxiety to find the right techniques for evangelism we should never lose sight of that which is most important of all, namely, the proper care of our devotional life and the cultivation of personal goodness. It is of little worth to plan evangelism if we lack the burning desire to be an evangelist. "The love of Christ constraineth me" is the testimony of the true evangelist who is "by love compelled." He has found something which he longs to share with others. That is the motive power of enthusiastic missionary endeavor. It defies explanation or analysis. The simple fact is that the closer we get to Jesus Christ the greater the desire to share our experiences of Him with all men.

Would you be an effective evangelist? If so, give serious thought to the practical suggestions which I have passed on to you. But above all, look to your prayer life. "Take time to be holy, speak oft with Thy Lord."

EMPHASIZE *Lay Visitation Evangelism* DURING LENT

In place of the National Week of Lay Visitation Evangelism, plan for your lay visitors to present the claims of Christ on at least two Sunday afternoons and every Monday night during Lent.

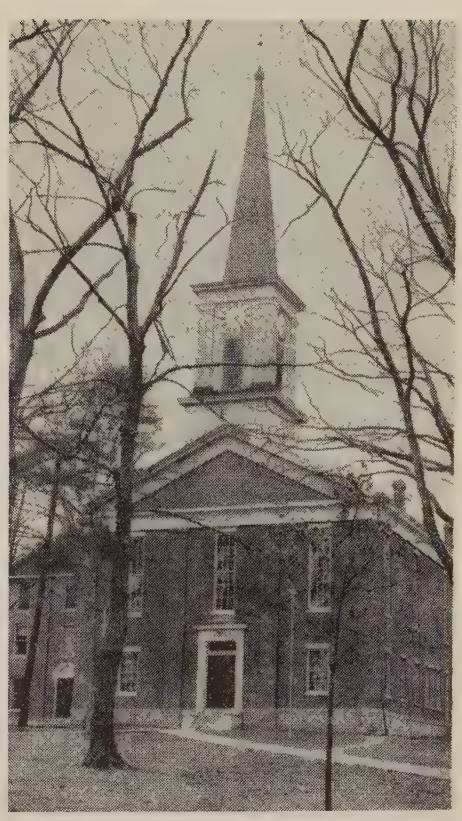
Want Them, Work Them, Win Them During Lent!

The Spiritual Life Emphasis on a College Campus

by Stimson R. Smalley

Professor of Religion and Bible

McKendree College, Lebanon, Illinois



McKendree College Chapel

Good things are to be shared. And what is better than a visitation of "The Good News"? This fact provokes the present article.

Serious consideration needs to be given to any religious emphasis on the campus of a modern college. Such an emphasis must be intellectually adequate and morally and ethically commanding as well as spiritually challenging. One of the great factors to be considered is its appeal to the total student body at the same time that it commands the interest and support of the largest possible percentage of the faculty. Although a mere "revival" aspect is insufficient, it should nevertheless be a revival in every sense of the word. If we have the right to ask the college administration for cooperation in schedule and interest, we must present a program that will make a vital contribution to the entire college life.

With this philosophy as its basis for the Religious Emphasis Week at McKendree College, a committee of three faculty members and three students planned for more than "just another week" in the school year. A sense of need permeated the deliberations: how to meet the college youth problems, how to make voluntary attendance attractive enough to be appealing to the largest possible number—in short, how to bring the largest possible attention to focus on the adopted theme, "Living Our Faith."

This problem was excellently met by the generous cooperation of our Methodist General Board of Evangelism, through the leadership provided to McKendree College in the person of G. Ernest Thomas, who came as spiritual leader for the week. Dr. Thomas' keen insight into youth, his pleasant and personable presentations, and his cogent and pointed preaching, combined with his kind and serious personal counseling to make a contribution that will long be remembered at McKendree College.

The week opened on Monday evening with a "cook-out" supper for the whole college family. This was followed by a lively time of fellowship. As darkness fell, a lighted campfire became the rendezvous for more serious things; and Dr. Thomas immediately won his way into our hearts with his meditation on "Facing Our Hour with Our Faith." We took an "Emmaus" walk to our places of rest for the night following the campfire service.

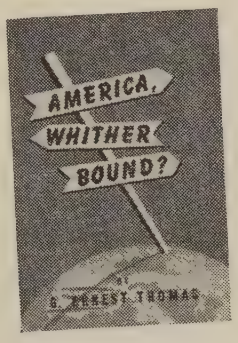
Each day the chapel services were rich and significant. Every phase of our personal life, as it related both to college and to life as a whole, was brought to a Christ-directed frame of reference. Students needed no "chapel-check" to bring them out. They gathered expectantly and went away feeling that they had been searched and challenged. Typical expressions of the students revealed that quite a number had been brought into the presence of their Lord and were moving toward "A Faith to Hold Against the World." Dr. Thomas spoke in a clearly understood and effective manner.

The cooperation of campus organizations in the week's program was enthusiastic. The Student Christian Association was responsible for one evening's program. Dr. Thomas led prayer groups in devotion and directed group counseling in the several dormitories. Through the cooperation of the teachers, class periods were turned over to Dr. Thomas to enable him to approach the entire student body. Afternoons were devoted to personal counseling, with faculty members and Dr. Thomas assisting the students in their personal problems.

The climax of the week came at the close of the Friday chapel service when Dr. Thomas issued a call to Christ. He urged us not only to possess a Christian faith but also to seek power to live our faith. More than 140 students seriously and thoughtfully arose from their seats and came forward in an act of personal decision and consecration.

The week is now over! But its far-reaching effect continues with us. That effect is evident in the sustained spiritual thinking on the McKendree campus.

To Deepen Your Spiritual Life



America: Whither Bound?

by G. Ernest Thomas

A 96-page book showing the reasons that America needs a spiritual revival. Excellent for pastors to give to their laymen.

35c each; 12 or more, 25c each

Preach on These Things

by Leslie J. Ross

A 48-page book of evangelistic sermons designed to bring individuals to the altar. Each sermon is aimed at revitalizing the faith of the church member as well as presenting Christ's claims to the unchurched. Every preacher will want this book.

25c per copy

Tidings

1908 Grand Avenue

Nashville 5, Tennessee

The Achievement of Great Religion

by Virgil A. Kraft

(From an address delivered in Rockefeller Memorial Chapel, Sunday, May 11, 1952)

Shortly after the first World War, as the American people began to ungird themselves for their disastrous rampage of ruthless individualism by which they shattered to bits the powerful, constructive unity which had been theirs during the war, a foreign observer made a penetrating analysis of American life. Speaking to all America, he said, "A gun or a God seems to be your dilemma!"

What this keen observer meant to say was that there are only two objectives big enough, important enough, and stirring enough to lift this nation to its peak of unity and power, namely, a great war or a great religion. Further, if we are not committed to the one, we will tend toward a commitment to the other. People do not flounder long. They crave a dedication.

A Life Directing Force

What is a great religion? Among Methodists, great religion does not mean simply the construction of an intricate and cohesive pattern of religious concepts. It is more than a creed. Great religion is a life-directing force, and involves far more than understanding. Religion cannot make a significant difference in a person's life until his religious beliefs, however noble, elicit an emotional response.

That is why a knowledge of the Bible, or the attainment of an "A" in philosophy, or the understanding of the ethics of Jesus does not necessarily result in the transformation of character. Three different librarians from three different universities have told me that the books which must be replaced more often than any others because of theft are books on philosophy and Christian ethics. Great religion must be a living religion. It must make a difference in the way people feel. And, just as John Wesley tried to put the warm heart into the cold rationalism of the Eighteenth Century, so today The Methodist Church is interested in going beyond intellectual formulations of the faith to elicit an emotional response to it.

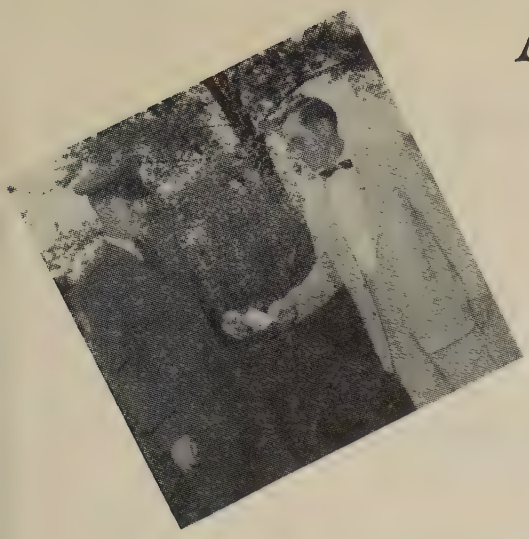
A Vital Fellowship

In addition to lectures, books, and discussions on religion, therefore, The Methodist Church is interested in the essential emotional response. This will come, first of all, in the intimate fellowship of like-minded people, a church. It was not until the scattered disciples came together in the Upper Room that fire fell from heaven. For one thing, our spirits need the quickening of social celebration. The public celebration of marriage, of an anniversary, of our patriotism arouses emotions to match our knowledge so that the whole person becomes involved. Uncelebrated events become unimportant events. Ideals unsung become undone. We need each other for the vital experience of celebration.

A Social Faith

Also, to elicit the essential emotional response, there must be some demonstration. To quicken faith it must be practiced. It is the natural law of atrophy that we lose what we do not use. Inactive creedal Christians eventually lose even their creeds. An unapplied faith dies. Love for God involves not only devotional observances but also an acceptance of God's preferences for man. And God's preferences for man are social. The pronoun in the Lord's Prayer is plural. There are community obligations. If one does not love the sons, how can he love the Father! The demonstration of faith in God requires a demonstration of faith in our neighbors. And faith demonstrated is faith enhanced.

Procedures for the achievement of great religion are summarized in the Great Commandment: "Thou shalt love the Lord thy God with all thy heart and with all thy soul (by means of *celebration*), with all thy strength (by means of *demonstration*), and with all thy mind (by means of *cerebration*) and thy neighbor as thyself." "This do," said Jesus, "and thou shalt live."



An Idea That Took Legs

by Donald Barnes

Pastor, College Avenue Methodist Church

Muncie, Indiana

Lapel, a small Indiana community whose 1950 census numbered 1,174, receives and distributes 652 copies of THE UPPER ROOM every two months. Two years ago less than 50 copies were received. What caused this phenomenal increase? The answer to that inquiry might well be summed up in the phrase, "It was an idea that took legs."

Proves Its Worth

It has been my conviction that THE UPPER ROOM proves its worth as a daily devotional manual. Its continued growth in circulation, along with the personal testimonies of those who use it, verify its value. Therefore, when one comes into a church of a membership of almost 600 and finds a standing order of only a few copies of THE UPPER ROOM, he finds that fact disconcerting. What is still more disconcerting, however, is to find that *several of those copies* are never taken!

What to do about this condition was one of the questions in my mind. For several months I meditated upon it. I had read much about the Parish Cultivation Plan, but there was the persistent question: Would the Parish Cultivation Plan be self-supporting? And who would be responsible for preparing the copies for mailing?

The answer to these questions seemed to lie with the Good Literature Committee of the church.

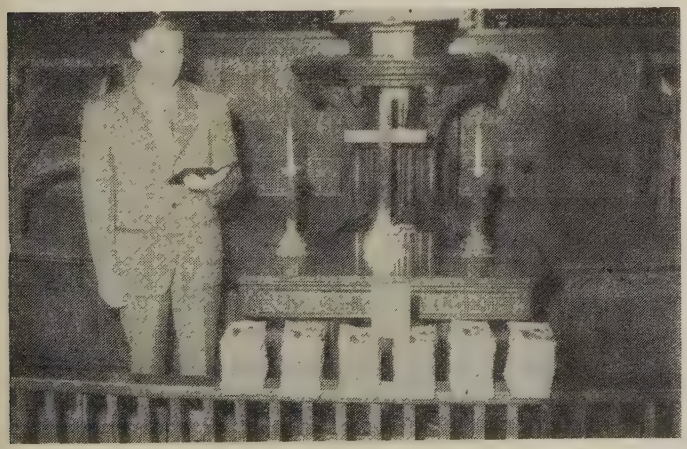
In churches that I have served we have always elected a Good Literature Committee. But, like so many committees elected at a Quarterly Conference, there was no specific work laid out for that group. With this concern about THE UPPER ROOM there came this thought: Why not put the responsibility of distributing THE UPPER ROOM into the hands of the Good Literature Committee? That we decided to do.

There was still the question about self-support. Would this plan pay for itself? (The material had a way of continually cropping up!) Our church used the unified budget plan, and no funds had been included in the budget to subsidize the Parish Cultivation Plan if it failed to meet the need.

Another Idea

Another idea came. Religious supply houses (including The Methodist Publishing House) send out books, pictures, Bibles, plaques, and other items on a consignment basis. A percentage of the sales is returned to the church or to the sponsoring organization. I reasoned that if our Good Literature Committee would conduct a religious book store, the com-

Mr. Paul Beanblossom (above), lay leader of the Lapel Church, presents a copy of the pocket edition of THE UPPER ROOM to Garry Dickerson, U. S. Air Force. This is symbolic of the ministry of the church to all its young people in service and away from home. Garfield Steedman (lower left), present pastor of The Methodist Church of Lapel, dedicates copies of THE UPPER ROOM before they are distributed. Members of the Good Literature Committee (lower right) prepare each edition of THE UPPER ROOM for mailing to every family for which the church has a responsibility.



mission they would receive from their sales could be used to subsidize the Parish Cultivation Plan.

The Good Literature Committee was very enthusiastic about the book store idea and quickly adopted it. Contact was made with the local telephone office about the use of a front room for the bookstore. Mr. E. A. Tull, the owner of the company, and a loyal member of the church for almost a half century, gave the space to the Committee without charge. It was ideally equipped with showcase, shelves, and a front window for display. A store manager was appointed, and volunteer church members were used as clerks. The store was opened after Thanksgiving and continued through the Christmas season. In the first two years more than $700 worth of supplies were sold.

In the meantime, orders for THE UPPER ROOM for our church increased from 15 to 430. (It has since been increased to 450.) Members of the Good Literature Committee met in the homes and addressed, stamped, packed, and mailed the booklets. Nonresident and inactive members were included on the mailing lists.

Results of Plan

Results? First, the Parish Cultivation Plan has been self-supporting! It has never had to be subsidized. The coin envelopes are returned after each mailing and the gifts have been adequate to cover all costs.

Second, fine words of appreciation have come in from many persons who began receiving THE UPPER ROOM for the first time. One lady was listed on the membership as "nonresident, inactive." Her address was not known at the time the first mailing was readied. When her address was known, she was sent her copy. Within a week after she received that first issue she wrote a letter, saying, in part, "Thank you for THE UPPER ROOM. I keep it on the breakfast table, and I read it the first thing every day." Along with the letter were two checks: one for $100 for the church and another for $10 to help in financing the Parish Cultivation Plan.

Along with the 450 copies being mailed by The Methodist Church of Lapel, there are 150 copies mailed by the Evangelical United Brethren Church. Thurman Addison, a supply pastor of The Methodist Church, also receives 36 copies each two months.

A Good Literature Committee that works, plus "an idea that took legs," resulted in many homes being blessed with Christian devotional literature.

Announcing!

"GOOD TIDINGS OF GREAT JOY"

The February Tract of the Month

THE POWER OF GOD

by J. W. Haywood

A soul-searching and inspiring 8-page leaflet emphasizing the power of God in the life of the individual. Excellent for distribution in your Lenten program or in connection with your Festival of Faith. To Tract-of-the-Month Club members $1.50 per 100. To all others, $2.00 per 100.

If Your Church

is not now a member of this Club

ENROLL TODAY

for high quality tracts with deeply spiritual messages. Tracts will be sent to you automatically two or three weeks ahead of the month for which they are intended.

YOU WILL RECEIVE

10 tracts a year, monthly (except July and August)

WRITE TODAY TO

The Good Tidings Tract-of-the-Month Club

1908 Grand Avenue Nashville 5, Tennessee

Boatsman for the Lord

by

Miss M. L. Chatham

Director

The Upper Room Fellowship

Robert Mohr and His Ferry

On September 22, 1950, the editor of THE UPPER ROOM received a letter from a young man in Heidelberg, Germany. This letter began with the now familiar and dramatic statement: "I have received from an American Chaplain the International Number of THE UPPER ROOM. It is very interesting. It is a good thing that we are one in Jesus Christus, our Lord and Redeemer. The Holy Book I read very often with my Chaplain. Oh, Mr. Potts, that is beautiful when young Christians live in love."

THE UPPER ROOM was made available, through the Fellowship of The Upper Room, to this young, earnest Christian in another land, and we have kept in touch with him. For we have sent him other devotional literature as our funds permitted. He was inspired by Thomas F. Chilcote's *Youth Courageous* and enchanted with Howard Ellis' *The Nativity Story In Art.*

He operates a ferry which has been owned for several generations by his family. He loves people and makes the most of his opportunities to be helpful. In his own words: "I am a boatsman and I, also, am a boatsman for our Lord. I sometimes help people to steer them over the waters of temptation, fear, worries, and danger. Often they need more spiritual help than material help; they need some words in which they can rest their sorrows."

Of THE UPPER ROOM he says: "It is spiritual dynamite. It helps me to make life more understanding. People talk today about weapons and atom bombs. *We Christians must weapon ourselves*—our hearts and spirits—*against the devil.*"

He has become a very important part of the youth fellowship group which meets at the Heidelberg Military Chapel. His enthusiasm and his spiritual fineness have won the hearts of all with whom he has come in contact. One of the officers told him: "You are a good boy, and we are all very proud of you. You are a representative of *good will.*"

When he received a copy of the *Chapel Book* he responded with this statement: "I appreciate the present of friendship as a gift of the Upper Room Fellowship, and I might tell you that this Fellowship is my spiritual home in America. I pray that my soul may live among you in your new Chapel."

Our lives, too, have been enriched by this young Christian who found in the International Number of THE UPPER ROOM a message of world fellowship and a promise of spiritual richness which he has made his own. THE UPPER ROOM has truly been "spiritual dynamite" for him.

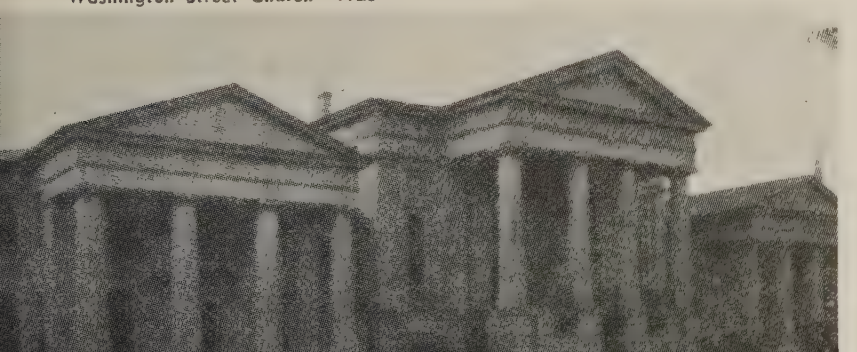
Historic Church Adopts Parish Cultivation Plan

Among the oldest Methodist church organizations in America is the Washington Street Church in Petersburg, Virginia. It is also one of the most historic churches in America. In Washington Street Church the organizational meetings of the Methodist Episcopal Church, South, were held in 1846. However, the history of this organization goes back much further than the separation of the Methodist churches in 1844.

Washington Street Church is a direct outgrowth of the formation of the first Methodist society in Petersburg, Virginia, in 1773. From this organization there went out flames of the Methodist Movement which covered much of the southside of Virginia. The great revival fires which burned in that section of America in the days of Francis Asbury owe much to Washington Street Church.

The organization of the church in Petersburg is attributed to Robert Williams, the first Methodist preacher in Virginia. Francis Asbury first came to Petersburg in 1775. He relates in his *Journal,* "Preached twice in Petersburg on the Lord's Day. Hope there will be some faithful souls found here." In the years following he repeatedly visited Petersburg, visiting there for the last time in 1810. The church building has been moved several times during the life of the church and the former Southern Methodist Church was organized in what was then Union Street Church. That meeting took place on May 1, 1846.

Washington Street Church—1923



Harold H. Fink is the new pastor of Washington Street Church. Mr. Fink, who came to Washington Street Church from the First Church in Hampton, was assigned to this historic church at the recent Virginia Annual Conference.

In the last two places where Mr. Fink has served, the churches have used the Parish Cultivation Plan. The pastor has now inaugurated this plan in this historic old church.

Washington Street Church is not living on its history but is looking forward to a great ministry in the years ahead.

A Statement on Membership by the Council of Bishops

(Adopted by the Council of Bishops at its recent meeting at Atlantic City for distribution to the Church.)

Inquiry has come to the Council concerning Paragraphs 130, 131, *Discipline,* dealing with the roster of membership in the local church, and especially the final sentence in these paragraphs: "The pastor shall report annually to the Annual Conference the total membership of his charge as shown on his membership records." Concern has also been expressed that in some instances pastors might, through misunderstanding, fail properly to report the membership in their respective charges, in which case the statistical tables would fail to reflect the true membership of The Methodist Church.

Heretofore we have reported our membership in two categories, "active" and "inactive," and in a third column the total membership, including both active and inactive. By the legislation of the 1952 *Discipline,* the pastor reports only the total membership heretofore reported in the third column under the caption, "Total Membership—Active and Inactive," and is not required to separate them into categories according to our previous classification. A pastor now reporting to his Annual Conference should include in the total figure all those who according to our former method he would have reported as "active" and "inactive" members.

The Council urges that in the revision of church rolls we shall at all times remember the sacredness of church membership. An individual or committee that arbitrarily removes names from the roll of membership, whether by whim or personal judgment, and without the action of the Quarterly Conference, violates the law of the Church and the spirit of our fellowship. Persons such as have hitherto been reported as "inactive" should be included in the total membership until they have been removed from the church roll for the reasons and by the process described in Paragraph 125 of the *Discipline.*

We urge all our churches to cooperate with the Board of Evangelism in its proposed Evangelistic Mission to Members, and that they labor by this and every other means to bring negligent members into participation in the church's life and activity. Let us not in any instance relinquish what hold we have on the people who are on the fringe of the Church's life. They are members of The Methodist Church until their membership is terminated by death, transfer to another denomination, withdrawal, expulsion, or action of the Quarterly Conference.

A DAY OF DESTINY

January 25, 1953

Commitment Day can become for every citizen a great Day of Destiny. It is a dignified means of challenging church members to accept and implement satisfying disciplines for abstinence and Christian action. Help make America free in Nineteen Hundred Fifty-three!

A positive appeal for personal abstinence will invite life commitment to powerful aims. Organized preparation of congregations for great decisions can inspire group action for constructive sobriety.

Let's make the most of Commitment Day for Christ and His Church. We can do it if we inform our people of the meaning and purpose of this important day and ask for their prayers and cooperation. With careful planning and follow-up, we can lead many people to a decision to commit themselves to total abstinence and many others to renew their commitment made in previous years. It can also be a time of consecration and rededication of the total personality to Christ and His Way of Life.

For artistic posters and appealing materials emphasizing the social and spiritual significance of Commitment Sunday, write the Board of Temperance, The Methodist Church, 100 Maryland Avenue, N. E., Washington 2, D. C.

The Pastor's Church Membership Class

by Luke G. Beauchamp

Division of the Local Church

Board of Education

Shepherds has been kind enough to give us two pages in the February and March issues to make suggestions concerning the "Pastor's Church Membership Class." While it will not be possible in this issue to treat the subject in detail, it is appropriate to begin by mentioning the subject of "How To Enlist the Membership Class in a Local Church." (Readers are urged to see the *Pastor's Membership Manual,* chapter three, pages 38-47, for more detail regarding this subject.)

Necessary Steps

The following are considered necessary steps if we are going to enlist a membership class that will be representative of the church's responsibility in the community: (1) Give adequate publicity. (2) Plan careful promotion. (3) Make use of church or church school records for prospective members of the class. Remember that many of the parents of the church school members may not be members of the church; therefore, they may be good prospective members for a membership class. (4) Enlist the cooperation of the church school teachers. The church school teachers have been guiding their pupils to the facing of this most important decision of Christian commitment and profession of faith in Christ. They are glad to cooperate with the pastor in bringing boys and girls into the class and to continue to help guide them in their Christian growth. (5) Write letters to prospects and to the parents. (6) Use personal contacts. Visit whenever possible in the homes of the prospective members and encourage them to have conferences in the pastor's office or study. (7) Organize separate group classes for (a) boys and girls, (b) teenagers, and (c) adults.

The *Pastor's Manual,* in addition to the help suggested by the above statements, will help the pastor in the following ways: (1) Planning the membership class, (2) Methods and Suggestions, (3) Building New Members into the Life of the Church, (4) Using the Manual for Boys and Girls, (5) Using the Manual for Teenagers, and (6) Using the Manual for Young People and Adults. These are all chapter titles in the *Pastor's Manual.* It is not too soon to enlist and organize the various membership classes in your church now.

Membership Manuals

The first suggestion is to be sure of taking advantage of the four membership manuals which The Methodist Church has produced to help the pastor organize and teach the church membership class. These manuals are as follows: *The Membership Manual of The Methodist Church for Boys and Girls,* by Mary Alice Jones; *The Membership Manual of The Methodist Church for Teenagers,* by Leila Bagley Rumble; *The Membership Manual of The Methodist Church for Young People and Adults,* by James S. Chubb; and *The Membership Manual of The Methodist Church for Pastors,* by W. E. Hartman. These four manuals were prepared under the direction of the Joint Committee on Materials for Training for Church Membership established by the General Conference of The Methodist Church, J. Richard Spann, Editor. They are all for sale at your nearest Methodist Publishing House. The price of the first three manuals is 25c per copy, and the *Pastor's Manual* is $1.50 per copy.

Manual for Pastors

The pastor will want to be familiar with all four manuals, but one is prepared specifically for him as a guide in preparing boys and girls; one, for use with teenagers; and one for use with young people and adults. A pastor cannot afford to be without *The Membership Manual of The Methodist Church for Pastors* in preparing the 13 sessions which are declared by the *Discipline* to be the minimum and are mandatory in preparing the children of the church for church membership.

Traditionally, The Methodist Church has adhered to a strong training program for its members. It has recognized the perils of admitting uninstructed and unfitted persons to its fellowship. It has learned through bitter experience that casual, uninformed members weaken its witness and impair its effectiveness.

The General Conference of 1948 outlined with great care the overall plan for enlisting, training, and receiving new members: "We regard all children

who have been baptized as being under the special care and supervision of the Church. All children who are baptized by a Methodist minister and other baptized children under the care of a Methodist church shall be enrolled as preparatory members in The Methodist Church, until this status is terminated by their reception, after a proper course of training, into full membership, or by death, withdrawal, or transfer to another evangelical denomination.

"It shall be the duty of the officers and the teachers of the church school, in cooperation with the pastor, to lead all members of the church school to make a profession of faith in Christ, to have a comprehension of the responsibilities involved in such a profession, and to give evidence of a sincere, earnest determination to discharge them. The pastor shall prepare the teachers of the church school, in connection with their regular duties, to instruct all members in the Junior Department and above in meaning and practice of church membership, and shall supplement such instruction as he may deem necessary.

"The pastor shall organize into classes, the children of the church when they have reached the age of twelve years, or at an earlier age, when he deems it advisable, and shall meet them for minimum of thirteen sessions, to instruct them in the nature, design, and obligation of Baptism, and in the truths of the Scriptures; to urge them to give regular attendance upon the public worship of the church; to advise, exhort, and encourage them to an immediate personal acceptance of Jesus Christ as Lord and Savior; and to instruct them in the use of the means of grace in living the Christian life. Unbaptized children may, with the consent of their parents or guardians, be recognized and recorded as members of the preparatory classes. In order that this special training by the pastor may be properly related to the needs and experiences of the children and to the Christian teaching they are receiving in the church school, the pastor may appoint one or more suitable persons to assist him in such class instruction for Church membership.

"When the pastor is satisfied as to the genuineness of their faith, their acceptance of the baptismal and membership vows, and their knowledge of and willingness to keep the rules and regulations of The Methodist Church, he shall present the candidates to the congregation. After the candidates who have been baptized and the members of the church have entered into solemn covenant with one another as provided in the Ritual, he shall receive them in Church Membership according to the prescribed form." (See *Pastor's Manual,* pp. 10-12.)

(*To Be Continued in the March Issue*)

INFORMED MEMBERS MAKE BETTER MEMBERS

THE METHODIST PRIMER

by Bishop Charles C. Selecman

64 pages. Illustrated. 25¢ each; 12 or more, 20¢ each

A concise account of the history, doctrines, organization, activities, and membership requirements of The Methodist Church. Should be given to every member.

SELF-HELP FOR NEW MEMBERS

by Ray W. Ragsdale

32 pages. 15¢ each; 10 or more, 10¢ each

Pointing out ways in which the new member can help himself to grow as a Christian and a churchman, this booklet is invaluable in the assimilation program of your church.

SOME ESSENTIAL METHODIST BELIEFS

by Robert G. Tuttle

5¢ each; $4.00 per 100

An excellent leaflet presenting a clear, brief explanation of the basic Methodist beliefs. Ideal for use in discussion and study groups.

"GOOD TIDINGS OF GREAT JOY"

1908 Grand Avenue **TIDINGS** Nashville 5, Tennessee

by Clarice Bowman

Youth Seek Harbor Lights

In these days, seas are choppy for youth. The wind is rising; the barometer is falling; the skies are growing blacker. Further, youth are not sure how to interpret the compass.

High school- and college-age youths, given interest finders to check, designate elementary questions about belief. They want to *know*. Given a chance to air their problems at retreats or camps, they burst forth with questions that their counselors might think they had settled long ago. At "chat-'n'-snack" or "lunch-'n'-learn" sessions, where young people are privileged to bring up questions they wish to discuss, they ask about the nature of God and man, about prayer, about war, about life and death, about immortality. They also ask questions about money, sex, dating, government, and vocations. But above all, they seem to want some big harbor lights by which to guide their own frail barks over rolling seas—lights that will in turn shine on all their other problems.

Adults who have noted only the surface gestures of youth may conclude that they have no serious thoughts in their heads. These adults are mistaking the camouflage for the true situation. While some well-meaning adults have sought to restrict youth's interests to surface matters alone, and while they have sugar-coated more serious discussions, youth themselves have been concluding that *adults lack serious concern* for the things that really matter—the Bible, prayer, the Church. One girl writes:

> I, like many teen-agers, am very close to God in my feelings, yet often do not show this openly. Many young people have more faith than adults believe. . . .[1]

A questionnaire circulated in the high schools of a north central city revealed that four out of five juniors and seniors belong to a church or synagogue; in addition, a considerable number attend, but do not consider themselves members of any church. Those not attending were asked their reasons. The fact that the largest percentage of this group could think of no reason would seem to indicate that they have no particular antagonism toward religion. The next largest group simply said that they could not get up in time on Sunday mornings. Others worked, lived too far from church, or felt the services lacked interest. Only a small number out of several thousands said they did not believe in God or the Church.

Revealing Survey

In a survey in public schools of Los Angeles, responses seemed to indicate that young people felt that their home life had strongly influenced their religious attitudes.

> The great majority of our youth are religiously minded, even though many of them do not consider going to church regularly an essential part of religion. A very small number may be considered unbelievers, for many of those who never attend church still acknowledge the values of religion.[2]

As a result of his studies, G. W. Allport reports that orthodox faith in theological dogma is waning faster than outward practices. Among 200 students reporting there seemed to be high agreement that "denominational distinctions, at least within Protestant Christianity, are out of date, and may as well be eliminated as rapidly as possible."[3] More men than women answered "No" to the pivotal question, "Do you feel that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of life?" Women, it appears, continue to have the greater interest in religion and churchgoing.

Clearly, facts about youth in less troubled times cannot be blindly applied today. To study youth and their religious needs, one must be intensely aware of the backdrop of world conditions against which they are called to act. Ordinarily, observes a psychologist, young persons in the early and middle twenties go through their least religious period, a period when alienation from parental codes is complete and when they are feeling their own powers in full.[4] But at the present time, youth have been catapulted into crisis, their futures are uncertain, they dare not dream, they feel other securities slipping from beneath their feet; therefore, they turn to religion. This is a turning not only of youth, but also of vast hordes of men and women of all ages. There are several reasons for this awakened search for religious faith: disillusionment with science as a substitute for God; rebound from antirationalism; surfeited materialistic optimism; new discovery by nonreligious intellectuals of their own hitherto unexamined and inadequate faiths.

A columnist who writes for youth and receives their mail concludes:

> Call it morality or spirituality—youth has turned lately more and more to spiritual values. I warn you, you will find no religious cliches in the moun-

tains of mail I get, but you will find something infinitely more moving—a real groping for truth, an unconscious reaching toward goodness and God. . . .

These young people believe there is a God and a brave plan for this muddling world and that, somehow, this plan will work out. . . .

Above all, young America believes that goodness pays. Thousands of letters to me are evidence of this. These are not "goody-goody" letters. They are from normal, mischievous youngsters who turn to a newspaper woman because they think she'll understand and believe. . . .

It is often a desperate fight between good and evil. For these young people, whom we consider so privileged and protected, often face private problems which would puzzle a saint.[5]

Witness of youth's awakening and vital interest in religion is to be found also in church circles. The number of prayer-fellowships on campuses and in local communities and churches is startling. One young person tells another at a church conference about a prayer-group of which he is a part—tells humbly, let earnestly, not braggingly, because he has felt a Power operating in the group. That young person shares the idea with a few friends. Soon another group has been born, grows, and divides as other young people are brought into the fellowship. The idea has in it both the wholesomeness and the invincible quality of true growth.

Youth have requested the holding of "spiritual life retreats," where small groups of concerned individuals may gather to talk freely about the things of religion. They want no particular schedule or "courses" at these retreats; they desire a simple fellowship of youth and resource helpers. Youth teams are assisting local ministers in evangelistic visitation covering whole towns. In special volunteer service action, they go to remote as well as to nearby communities. They are spreading over the world, like young Jeremiahs, "to build and to plant."

This new spiritual stretching is not of one land alone. All are bound up together. Aspiration in one group of youth in the human family makes itself felt elsewhere. A sociologist, C. E. M. Joad, who first scoffed, but later felt the gravitational pull of the Christian religion, observes evidence of spiritual development, especially in young people who have just come to maturity. He finds "a renewed interest in the religious view of the world, and a disposition to examine afresh, in the light of it, the traditional answers to fundamental questions which Christianity has provided." [6]

Youth are seeking Harbor Lights. But many a minister, shaking his head sadly, will say, "Seems harder than ever these days to get youth to come to church or to take part in Sunday school and evening meeting!" Yes? Is there an adult counselor or teacher meeting with them, regularly, infusing enthusiasm and helping them to plan for discussions in the Sunday school and evening meeting that will enable them to "get somewhere" on the things that matter most to them? And is there, for the adult workers as well as for youth, guidance and help in making their worship real, so that they can better find the Harbor Lights?

1. Erma Pixley and Emma Beckman, "The Faith of Youth as Shown by a Survey in Public Schools of Los Angeles," *Religious Education*, July, August, 1950, p. 339.
2. *Ibid.*, p. 341.
3. G. W. Allport, *The Individual and His Religion* (New York: The Macmillan Company, 1950), pp. 41-42.
4. *Ibid.*, p. 37.
5. Elsie Robinson, "Youth Finds Its Way," *The American Weekly*, January 20, 1952, p. 2.
6. Paraphrase from a quotation in *The Partisan Review.*

THE BOOK THAT YOUNG PEOPLE WELCOME!

The Time of Your Life

by Lawrence L. Lacour

This is the book for which your young people have been waiting. Up to the minute in its message, streamlined in its approach, Christ-centered in its appeal, it is a dramatic presentation of Christian claims in terms vital to youth. Especially helpful as a gift to unchurched youth.

25c each; 10 or more, 20c each

Order in Quantities Now

1908 Grand Avenue **TIDINGS** Nashville 5, Tennessee

A church's beginning and early development---

COOPERATION BUILDS A CHURCH

by Donald F. LaSuer
Pastor, Christ Methodist Church
Fort Wayne, Indiana

We have been asked to tell the story of the growth of the new Christ Methodist Church in Fort Wayne, Indiana. In doing so, we are not presenting a "magic formula." We are merely reporting how one church was established and what we have learned from the experience.

We are not necessarily a successful church from the standpoint of an instant, large growth. But we are happy over the response which was made to the call for a new church. The worship service opening Christ Church was conducted on Sunday, March 30, 1952, with 194 worshippers present. This number included about 20 visitors. Two weeks later, on Easter Sunday, we received our first members. One hundred thirty-five persons united with the church on transfer and by confession of faith. At Annual Conference, our ninth Sunday as a church, we reported 185 members. We now have 225 members, and hold two services of worship and two sessions of the church school each Sunday.

Reasons for Growth

No doubt, readers of *Shepherds* are interested in how this growth was attained. Three things stand out: (1) The need for the new church in a growing community; (2) Methodism's meeting that need through excellent planning, a spirit of prayer, and cooperative effort; and (3) the ready acceptance of the challenge by the people in the community.

Morning Worship, Christ Methodist Church

For some time the need for a church had been evident. The southeastern part of our city has been steadily growing for years. This growth sharply increased when a new "pre-fab" section of 900 homes mushroomed in a five-year period. Evidence of the growth was apparent when a new unit had to be planned for the new elementary school before the first unit was dedicated. Many Methodists, as well as others living in the southeastern section of town, felt keenly the increasing need for a church. A survey by a summer work camp of the Methodist Youth Fellowship outlined the need with some definite facts.

Under the leadership of A. Wesley Pugh, our District Superintendent, the Fort Wayne District Missionary Society was organized and started investigation of the possibilities for a new church. It was discovered that a block of land, 282′ x 270′, was available just across from the school. Dr. Pugh received encouragement from Bishop Richard C. Raines, from W. V. Middleton of the Board of Church Extension, and from local pastors and people to go ahead with the purchase of this strategic site.

With the aid of funds from the Advance and the Conference and General Boards of Church Extension, the site was purchased at a cost of $24,500. Much credit must be given to the District Superintendent and the executive committee of the Missionary Society for their wise selection and purchase of the site.

In December, Donald LaSuer was appointed to the new work. For the first two month Mr. LaSuer called in the

homes of the community. One of the churches in the northern part of the city provided him with a list of members living in the southeastern section, and he called in these homes as well as in the homes of other prospects. He found that many persons were eager for the new church.

Publicity through press and radio, as well as announcements made in the Methodist churches of Fort Wayne, stirred new interest in the project. As a consequence, Mr. LaSuer was introduced or spoke in several services of worship, in meetings of church organizations, and in P.T.A. and similar meetings.

On February 6, a nucleus of prospective members gathered at the Wayne Street Church to discuss their hopes for a church. This small group increased as we held three additional congregational meetings. At these business sessions we selected the name of the church, formed committees for music, finance, teaching, ushering, maintenance, and publicity. We decided upon the schedule of services and made plans for our first service of worship. Enthusiasm mounted as the hope for a neighborhood church moved closer to realization.

We deliberately waited a few months before holding religious services. By conducting business meetings, continuing our calling, and publicizing the opening of the church, we were able to develop an increasing interest throughout the community. Also, we avoided any possibility of "defeatism" by small attendance.

The designation of authority and responsibility to one person or committee was necessary and effective in our rapid growth. For instance, in consultation with the pastor, our church school superintendent solicited teachers, ordered Methodist church school material, arranged the classes, and made other decisions important to our church school. This was true in other jobs. It was understood that such authority and responsibility would be temporary, and there was a remarkable *esprit de corps* and willingness to assume obligations.

Plans Church Building

At the same time, the District Missionary Society began plans for the church building. After considering several types of buildings we contracted for a "pre-fab" home, later to be the parsonage, at a cost of $13,500. This building, which is 24′ x 56′, has an 8′ x 12′ entrance. For Sunday school space we rented two mobile class rooms owned by Associated Churches and used for weekday religious education in public schools. We have since erected another building for our Sunday school.

In February, at Simpson Church, the District Missionary Society approved a budget of $6,500 and agreed to help the congregation for the next Conference year.

We feel that certain factors are basic to our steady growth:

1. *Nearly everyone has emphasized the need as an important factor in our growth.* The modern city expands quickly, and the church must be ready. Young adults comprise the largest segment of our part of town, and they appreciate the opportunity to build a neighborhood church for their growing families and community.

2. *Many have mentioned the challenge of a new adventure as a reason for their interest.* The building of the church gives them a chance to work in the church. They feel "needed" because they have a chance to be in on the planning and the directing. Thus, they are not spectators only.

3. *We feel that Methodism is well fitted for the modern challenge of city expansion.* Our District Superintendents can quickly organize an effective plan using the resources of our connectionalism. Further, and more important than any method used, is the fact that Methodism has a message pertinent to the modern scene. There is a real searching for a faith that leads to vital Christian living.

4. *The method of evangelism having the largest degree of success seems to be that which stresses person-to-person contacts.* Both members and non-members, by their enthusiastic interest, have attracted others to the church. Although this unorganized personal witness has been effective, and will continue to be so, we will now need a more organized procedure of visitation. Attendance registrations at church services will greatly help us at this point.

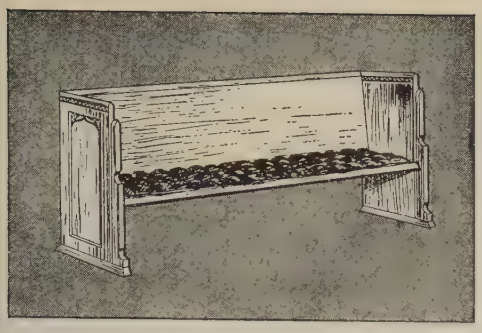
Denominational Backing

5. *The backing of the denomination is important.* If we were struggling under the load of buying the land and paying for the present building we could not boast this fine beginning. In that case, our future expansion would probably be limited because of our inability to buy enough land for future needs. Considering the community need and the zealous cooperation of the sponsoring groups, this church just could not fail.

6. *Although we have enjoyed the large number of people attending the services and making this their church home, we are not putting the emphasis on "bigness."* Every member is given an opportunity to study the meaning of the Christian life and faith, including the history and principles of Protestantism and Methodism. This practice has met with strong approval and participation.

7. *We have known the guidance of our Lord.* The business of building a new church is not an end in itself. It is a part of the total outreach of the church to influence people for Christ. Divine resources and guidance are available. Anyone closely associated with the growth of Christ Church gladly affirms that it is "God that gives the increase."

Christ Methodist Church, Fort Wayne, Indiana



The Absentee Member Problem

(Adapted from an article prepared at the request of the Joint Department of Evangelism of The National Council of Churches)

by
Graham R. Hodges
Pastor, First Congregational Church
Ticonderoga, New York

Just how many Protestant church members are "absentee," or non-resident, would be hard to guess. One denomination, with 1,241,000 adult members, has more than 160,000 non-resident members—enough to make up 400 churches of 400 members each.

Absenteeism costs the Protestant churches immeasurable time, effort, and money. All pastors face the problem. The Jones family moves from Pastor Blank's church and town to Pastor Doe's town. They send back an occasional gift to their home church. At their new location "they want to look around" before settling in a church. The looking around may stretch into months or years.

Meanwhile, the Joneses have joined the PTA and the Elks. But their children have gone along without attending Sunday school, while the other members of the family are getting along without the church despite a vague dissatisfaction each Sunday morning. Even that feeling, however, disappears in time.

If they move from a small town or from the open country to a large city, the danger of this family drifting is greater. Unless the city preachers are unusually alert, they don't know the Jones family is there. Months go by. The Joneses say, "The churches here are so cold. Not a single minister has called on us." Their own part in the tragedy doesn't lessen its sadness. A family which once depended on the church becomes pagan in its habits.

The Need for a System

We Protestants, with our many denominations and with our respect for individual rights, cannot adopt the Roman Catholic policy of a resident parish as one's church home. Yet our present system—or lack of system—is wasting the combined energies of literally thousands of pastors. Think of the home calling, the instruction, the sweat, the decisions, the agony of soul, which went into the original confirming of our absentee members! Our present way gives rise to that wearying statement, "You see, I'm a member back home in a wonderful church, and I'd rather not transfer right now. Let me tell you about the wonderful program we had there. . . ."

Once I thought that members who move should be given a letter of dismissal upon their departure, thus forcing them from the nest. However, this would be tantamount to "kicking them out"; and thus the individual would be churchless for a while—perhaps forever.

When a member moves to another town, some ministers use a postal card or form letter to give notice of that fact to one of their fellow pastors located in that town. This works especially well when a denomination has fairly complete coverage of the nation. Unfortunately, many denominations do not have such coverage. The system is good to use, however, even though it has its limits. A postal card will suffice; but a form letter, to be filled in with more complete information, is better.

If such a system is used, the minister in the new town can be right there to greet the newcomers, along with the dairy salesman. If the Joneses are moving into an impersonal, urban setting the minister there, forewarned, can greet them with a friendly welcome.

Letter Produces Results

I had twice approached an absentee member of a certain church about transferring his letter, without result. He said that he might move it later, but that he had many friends in "the old church," and then proceeded to give other stock responses. Finally, one Sunday, he came to me with a grin on his face and said, "I guess I'll have to have my letter sent to you. They're after me, too. Here, read this."

The Methodist Church, through The Methodist Publishing House, makes available to pastors and Commissions on Membership and Evangelism a book containing 31 perforated Letters of Notification to be mailed to both nonresident members and pastors in the communities where these members are now living. The book sells at 75c.

Also, the Church has provided a clearinghouse for notifying ministers of new Methodists in their communities. If a minister has been unable to determine who is the pastor or District Superintendent in the community to which a member of his church has moved, he should send the letter of notification to Dr. Joseph H. Edge, General Board of Evangelism, 1908 Grand Avenue, Nashville 5, Tennessee. It will be forwarded to the pastor or District Superintendent of the community to which the nonresident member has moved.

May we urge that you order, *at once*, the official form of "letters of notification" from The Methodist Publishing House?

He held out a letter which read:

Dear Member Out-of-town:

Greetings in the name of _____ Church.

We have not heard from you for some time, and we write to ascertain whether or not you are still interested in maintaining an active membership here.

Unless you expect soon to return to _____, we strongly urge you to transfer your membership to a church in your present community.

If you desire to remain an active member of _____, we trust that you may find it possible to support our vital and extensive program with your stewardship and prayers.

We enclose a card and envelope for use in letting us know what is your decision. We shall appreciate an early reply. Wishing you God's blessing in His service, we are,

Sincerely,

The letter was signed by two laymen who served as chairmen of the Out-of-town Enrollment and District and Attendance Committees.

Concerted Action

If we want to regain the unknown millions now AWOL, and those hundreds of thousands who slip into that category every year, we need imaginative thinking and concerted action by all the denominations through some channel such as the National Council of Churches. More and more our churches will have to "evangelize a procession" as Americans trek here, there, and yonder. We will have to train our members to take up a new church home just as they put their children in new schools and connect with new electric companies.

From the writer's limited viewpoint no detailed, over-all program can be recommended. Such would take the planning of our best brains over a period of time. But every pastor, however small or large his church, knows the problem agonizingly well. Perhaps some clearing house could be established to handle all notifications of members moving. Who is to handle the case of John Doe, Baptist, from New Jersey, when he moves to an Oregon town which has no Baptist church? Shouldn't some non-Baptist pastor in Oregon know about his coming, know it from his former pastor, and know about it before Doe's church connections get cold?

It may be argued that the pastors in the Oregon community will find Doe's name on some electric company or Chamber of Commerce list. They may or may not. Even so, it's not the same as having word come through the universal Church of Christ. The latter method lends a dignity, a force, and a universality to the message not gained from culling some commercial list used also by every business association in town.

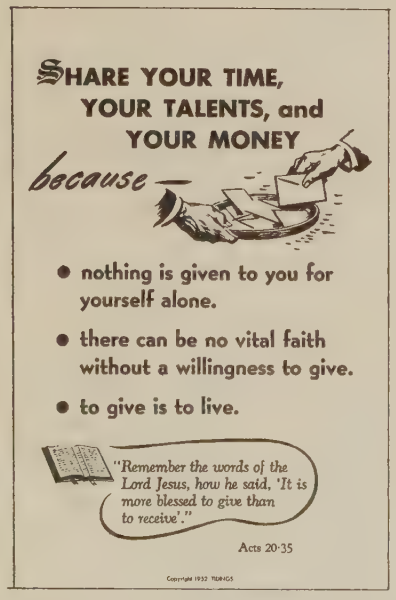
An Interdenominational System

Perhaps the National Council of Churches could set up some system that would offer to local churches devices, addresses, and other mechanical means of forwarding information. Perhaps the National Council, utilizing state, county, and city councils of churches, could set up a system of notification which would be swift in informing ministers of new arrivals as well as in providing information about their past church connections. Naturally, this would need to be done only where denominational channels were not sufficient. Clearly, with so many American communities not containing local units of many denominations, some kind of interdenominational system is needed.

Worth the Cost

It wouldn't work, you say? Perhaps it would not work 100 per cent, or even 50 per cent. Suppose it was instrumental in getting 25 per cent, or even 15 per cent? It would be worth the cost and effort.

Nor would it interfere in any way with the rights of the individual church member. As far as I know, there is nothing in the confirmation or admission rites of any Protestant church which gives the member the "right" to be away from his church for two years, not send back a penny for its support, never attend services anywhere, and still expect to be kept on the rolls. In addition, it's a bit illogical to spend so much money and manpower bringing folks into the front door while so many are walking out the back door marked "Absentee."


SHARE YOUR TIME, YOUR TALENTS, and YOUR MONEY
because —
• nothing is given to you for yourself alone.
• there can be no vital faith without a willingness to give.
• to give is to live.
"Remember the words of the Lord Jesus, how he said, 'It is more blessed to give than to receive'."
Acts 20:35

New! Different! Dynamic!

Spiritual Life Evangelism Chart

"Strengthen Thy Brethren"

For Training Visitors in Successful Methods

Of Reclaiming Inactive Members

Of Deepening the Loyalty of Every Member

2 Colors 47 Pages $6.00

TIDINGS

1908 Grand Ave. Nashville 5, Tenn.

HANDY ORDER BLANK

TIDINGS EVANGELISTIC LITERATURE

Methodist Festival of Faith Materials

(Useful to both pastors and people in the Methodist World Mission of Evangelism)

_____ **America: Whither Bound?** by G. Ernest Thomas. A new 96-page book analyzing the spiritual needs of America and emphasizing our Christian responsibility to meet them. 35¢ each; 12 or more, 25¢ each _____

_____ **The Methodist Primer,** by Bishop Charles C. Selecman. A concise and popular account of Methodist history, doctrines, organization, and activities. Points up the membership requirements of The Methodist Church. 25¢ each; 25 or more, 20¢ each _____

_____ **Theology and Evangelism,** by Edwin Lewis. A book outlining the theological foundations of evangelism. Presents the message of Christ in a manner which will strengthen every minister's preaching. 80 pages. 35¢ each; 12 or more, 25¢ each _____

_____ **Evangelism for Our Age,** by Thirteen Bishops. Outstanding sermons delivered during the Hour of Evangelism at the General Conference. 35¢ each; 12 or more, 25¢ each _____

_____ **The Beliefs of a Methodist Christian,** by Clinton M. Cherry. A 96-page book written to help every Methodist to clarify his beliefs and to understand the reasons for his faith. 35¢ each; 12 or more, 25¢ each _____

_____ **What Methodists Believe,** by the Methodist Bishops. 5¢ each; $4.00 per 100 _____
Clear, concise, conclusive, this 2-color, 16-page booklet contains the now classic declaration of faith presented in the Episcopal Address to the 1952 General Conference. Should be in the hands of every Methodist.

_____ **What Every Methodist Can Do,** by Harry Denman. $2.00 per 100 _____
An instructive and inspiring leaflet emphasizing ways in which Methodists can deepen their spiritual life.

_____ **The Methodist Church,** by James S. Chubb. $2.00 per 100 _____
Discusses the origin, beliefs, and membership requirements of The Methodist Church.

_____ **How to Join The Methodist Church,** by Karl F. Moore. $2.00 per 100 _____
Answers fundamental questions concerning membership in The Methodist Church and ways of uniting with it.

_____ **Why Join The Methodist Church,** by Howard B. Warren. $2.00 per 100 _____
Presents significant reasons for joining The Methodist Church.

_____ **Some Essential Methodist Beliefs,** by Robert G. Tuttle. A 12-page leaflet describing basic Methodist teachings. 5¢ each; $4.00 per 100 _____

_____ **Methodist Membership Card,** a 3-color identification card for your billfold. $1.50 per 100 _____

_____ **My Church Attendance Record Card,** designed to permit the individual to keep a record of his church attendance from New Year's to Easter. 50¢ per 100 _____

_____ **Preach on These Things,** by Leslie J. Ross. A book of sermons designed to win decisions for Christ and His Church. 25¢ each ___

Helpful Envelopes for the Methodist Festival of Faith

_____ **Methodist Family Envelope.** Contains two helpful books and an outstanding brochure on major Methodist beliefs. A 65¢ value. 50¢ each _____

_____ **Every Methodist Member Envelope.** Contains basic leaflets on Methodist teachings. Every Methodist should have one. 10¢ each _____

_____ **Methodist Minister's Packet.** Cotnains three outstanding books, a basic brochure, and two new leaflets on joining The Methodist Church. $1.00 each _____

Tract of the Month

_____ **The Power of God,** by J. W. Haywood. A stimulating and graphic discussion concerning the operation of divine power in our lives. $2.00 per 100 _____

Other Helpful Tracts

_____ **The Christian Commitment,** by Aubrey G. Walton. Provides a helpful explanation and stirring appeal for Christian decision. $2.00 per 100 _____

_____ **"Give God A Chance,"** by Ralph W. Sockman. Emphasizes ways in which we need to let God lead us and shows how we can open our hearts to His guidance. $1.50 per 100 _____

Festival of Faith Tract Series

(Each of the *following tracts is $1.00 per 100*)

Do not write in this space

_____ "We Believe in God"
_____ "We Believe in Christ"
_____ "We Believe in the Holy Spirit"
_____ "We Believe in the Bible"
_____ "We Believe in Man"
_____ "We Believe in Salvation from Sin"
_____ "We Believe in Christian Experience"
_____ "We Believe in Christian Perfection"
_____ "We Believe in the Church"
_____ "We Believe in the Kingdom of God"
_____ "We Believe in Divine Judgment"
_____ "We Believe in Eternal Life"

The Religious Census Packet

(For the Friendly Community Study or Religious Census)
Each Packet contains sufficient materials to conduct the Religious Census in each size community listed below.

( ) 500 population—Packet 1 Price, $ 2.50
( ) 750 population—Packet 2 Price, 3.75
( ) 1,000 population—Packet 3 Price, 5.00
( ) 1,500 population—Packet 4 Price, 7.00
( ) 2,000 population—Packet 5 Price, 9.00
( ) 2,500 population—Packet 6 Price, 11.00
( ) 3,000 population—Packet 7 Price, 13.00
( ) 4,000 population—Packet 8 Price, 17.00
( ) 5,000 population—Packet 9 Price, 21.00

Mark Price of Your Packet Here $_____

or order separately these materials which are in the Religious Census Packet above, in recommended quantities.

_____ **"The Religious Census"** 10¢—7 for 50¢ _____
This book is for the pastor, each member of the Committee on Membership and Evangelism, and other leaders.

_____ **"Instruction Leaflet for Religious Census Takers"** 2¢ each _____
This leaflet is for each survey worker or census taker.

To Deepen the Spiritual Life

_____ **Children's and Youth Membership Kit** 50¢ each _____
Contains books, booklets, and leaflets aimed at making membership more vital.

_____ **I Will Uphold the Church,** by Homer J. R. Elford. 10¢ each; 6 for 50¢ _____
Emphasizes the significance of good churchmanship.

_____ **The Holy Habits of the Spiritual Life,** by G. Ernest Thomas. 35¢ each; 12 or more, 25¢ each _____
Stresses the means of growing in grace.

_____ **Spiritual Life Evangelism Chart,** "Strengthen Thy Brethren." $6.00 each _____
For training visitors in successful methods of Spiritual Life visitation.

_____ **Self-Help for New Members,** by Ray W. Ragsdale. 15¢ each; 10 or more, 10¢ each _____
Suggestions for deepening the spiritual life.

A Book for Laymen

_____ **Lay Preaching in the Rural Church,** by Charles A. Stuck. 48 pages. 25¢ each _____

A Book for Youth

_____ **The Time of Your Life,** by Lawrence L. Lacour. 25¢ each; 10 or more, 20¢ each _____
The book for which your young people have been waiting.

TIDINGS, 1908 Grand Avenue, Nashville 5, Tennessee

Please fill my order as checked. **Total Amount of Order** _____

( ) Payment enclosed ( ) Charge to treasurer ( ) Charge to my account

_____
Rev., Mr., Mrs., Miss — Name

_____
Number and Street — City, Zone, State — Address

_____
Church Treasurer

_____
Number and Street — City, Zone, State — Address

Date _____ Order placed by _____

Please sign, DO NOT TYPE, your name in the space provided above. We have had trouble in several instances in finding who placed orders.

Sorry, no orders on consignment.

Literature Racks

Increase the Ministry of the Printed Word

Small Rack for Table or Wall
Lockable Coin Box

Hold six or eight different items. Fifteen by twenty inches in over-all size, this new rack will find many uses in the church. Made of steel and chrome-plated wire rods with a baked enamel finish in rich brown. Lockable coin box. Has removable back for use on a table, and eyelets to hang on a wall. Attractive church furniture like this will help in your ministry of the printed word. You can afford to have several in strategic places in your church.

$5

Large Rack for Table or Wall Lockable Coin Box

Holds twenty-eight different items. Twenty-seven by thirty-two inches in size, this handsome piece of church furniture is finished in rich walnut brown with chrome fittings, adjustable guides, and chain for hanging. Rubber-covered legs for use on a table. Hundreds now in use.

$15

Order from
The Upper Room
1908 Grand Avenue
Nashville 5, Tennessee

NOW---IN ADDITION TO THE BROCHURE

What Methodists Believe

the clear, concise statement of faith incorporated in the Episcopal Address to the 1952 General Conference, and available from Tidings at 5c each, $4.00 per 100

Twelve Brand New Illustrated Tracts

Written Especially for Your Festival of Faith by Twelve Methodist Bishops

emphasizing the twelve points contained in the classic declaration at San Francisco. Each tract makes a new approach to the basic tenets of our Church. Every tract ideal for distribution to your people as you preach on the suggested themes:

We Believe in God — We Believe in Christ
We Believe in the Holy Spirit — We Believe in the Bible
We Believe in Man — We Believe in Salvation from Sin
We Believe in Christian Experience — We Believe in the Church
We Believe in Christian Perfection — We Believe in the Kingdom of God
We Believe in Divine Judgment — We Believe in Eternal Life

$1.00 per 100 each individual tract

TIDINGS, 1908 Grand Avenue, Nashville 5, Tennessee

Sec. 34.66 P. L. & R.

NASHVILLE TENN.

U. S. POSTAGE
PAID
PERMIT No. 43